THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

VOL. III. No. 4. NEW-YORK, SATURDAY, APRIL 13, 1833. Whole Number, 108.

For the Churchman.

Despair and Remedy of the Intemperate.

Alas! what shall I do? my heart is broken,
And I to hope have well nigh bid farewell;
There broods upon my soul a dreadful spell;
My way is dark; I see not any token.
The words of wo! have they indeed been spoken,
And shall my ruined soul through ages dwell
With the lost spirits in the depths of hell,
Heir of a doom never to be revoken?
Oh! cursed be the hour when I was born!
And doubly cursed the intoxicating cup,
Which poison'd me and bound my senses up,
And stamp'd me for a fiend! My bosom 's torn
And wrack'd with agony.—Thought cannot guess
My guilt, remorse, despair, and maniac wretchlessness.

Turn thee! poor wanderer, there yet is hope;
Close not thine ears and heart to mercy's voice;
Although the evil path hath been thy choice,
And all in vain thou deemest it to cope
With thy fierce tyrant vice, whose iron rope
In venom'd coils is round thee, who destroys
His myriad victims,—even thou may'st still rejoice
In happier prospects, doom'd no more to grope
In darkness and despair. In the Spirit's might,
By thy Redeemer, thou canst all things do;
Grace is invincible; God's word is true;
Then off despair! Follow the ray of light,
And haste, to give thy resolution edge,
To *sign* with humble heart *the uncompromising pledge.*
R. R.

MISCELLANY.

DISPUTANTS OF OLDEN TIME.

In the life of Davenant, Mr. Allport gives an amusing description of those chivalrous disputations in which the heroic divines of England exercised their faculties and their logical weapons for the battle-fields of mightiest controversies.—Not Froissart himself could describe some valiant passage of arms, or the achievement of some splendid tournament, with greater enthusiasm than that with which the worthy Bishop* records the mighty shock of syllogisms. Nay, these disputations were often *got up* for the express amusement—not to say edification—of some learned Queen Bess or some theological King Jamie, just as tournaments and games of chivalry had been the royal pastimes of a preceding age, and in some measure even of that of which we speak. The reader, therefore, needs not wonder that, when beauty or power rained down its influences on the doughty champions, and added the fire of emulation to that of valor, the combatant often 'fell to it,' as Bishop Hacket says, 'with all quickness and pertinency.' The whole passage is so entertaining that we must gratify our readers by transcribing it.

"It is amusing to hear the *con amore* animation with which the excellent, but pedantic Bishop Hacket, in his Life of Archbishop Williams, p. 26, records these academical feats. Speaking of one supereminent disputant, Dr. Collins, he thus proceeds:—'He was a firm bank of earth, able to receive the shot of the greatest artillery. His works in print, against Eudæmon and Fitzherbert, sons of Anak among the Jesuits, do noise him far and wide. But they that heard him speak would most admire him. No flood can be compared to the spring-tide of his language and eloquence, but the milky river of Nilus, with his seven mouths all at once disemboguing into the sea. O how voluble! how quick! how facetious he was! What a Vertumnus, when he pleased to argue on the right side and on the contrary. Those things will be living to the memory of the longest survivor that ever heard him. In this trial, wherein he stood now to be judged by so many attic and exquisite wits, he strived to exceed himself, and showed his cunning marvellously that he could invalidate every argument brought against him with variety of answers. It was well for all sides, that the best divine, in my judgment, that ever was in that place, Dr. Davenant, held the reins of the disputation. He kept him within the even boundals of the cause; he charmed him with the Caducæan wand of dialectical prudence; he ordered him to give just weight and no more. Horat. l. 1. Od. 3. *Quo non arbiter Adriæ major, tollere seu ponere vult freta.* Such an arbiter as he was now, such he was and no less, year by year, in all comitial disputations; wherein whosoever did well, yet constantly he had the greatest acclamation. To the close of all this exercise, I come. The grave elder opponents having had their course, Mr. Williams, a new admitted Bachelor of Divinity, came to his turn, last of all. Presently, there was a smile in the face of every one that knew them both, and a prejudging that between these two there would be a fray indeed. Both jealous of their credit, both great masters of wit; and as much was expected from the one as from the other. So they fell to it with all quickness and pertinency; yet, thank the Moderator, with all candor: like Fabius and Marcellus, the one was the buckler, the other the sword of that learned exercise. No greyhound did ever give a hare more turns upon Newmarket heath, than the replier with his subtleties gave to the respondent. A subject fit for the verse of Mr. Abraham Hartwell, in his *Regina Literata*, as he extols Dr. Pern's arguments made before Queen Elizabeth: *Quis fulmine tanto tela jacet? tanto fulmine nemo jacet.* But when they had both done their best with equal prowess, the Marshal of the field, Dr. Davenant, cast down his warder between them, and parted them.'"—*Eclectic Review.*

[* *Hacket*, Mr. Allport's authority.]

"DAILY WORDS" OF THE MORAVIAN CHURCH.

The commencement of a second century in the annual publication of this selection of Scripture texts for each day in the year, calls for an expression of gratitude to God our Saviour for the benefits which have resulted from this publication, which appears annually in three European languages; and for the divine blessing which continues to rest on its daily perusal, both by the members of the Brethren's Church, and by a numerous circle of their Christian friends of other communities. The idea originated in the mind of the late Count Zinzendorf, who will be held in grateful remembrance, while the renewed unity of the Brethren exists. Soon after the spiritual revival of the Moravian emigrants, whom he had received on his estate at Bethelsdorf, in Upper Lusatia, a district of Saxony, and while Herrnhut, as the first settlement of these descendants of the ancient Bohemian and Moravian brethren was called, became an asylum of an increasing number of persons from various places, seeking, together with the salvation of their souls, the means of daily edification in Christian fellowship, Count Zinzendorf, among other methods for promoting and keeping alive the spirit of devotedness to God, adopted, as early as May 3d, 1728, the custom of giving to the congregation at Herrnhut, a daily watchword, as, in allusion to a military practice, it was called. "One of the elders, in the sequel, visited each family every morning. Before he took his round, he went to the minister, who, from a selection of texts written on slips of paper, gave him one, designed to supply the congregation with a subject of meditation for the day. The visiter, when he entered the house, read this text to the inmates, addressing a suitable exhortation. In 1731, a beginning was made to print this collection, and in 1740, it was enlarged by the addition of a second text for each day. Since then, this practice has been regularly continued. The selection is made by the elders' conference of the Unity, in a full meeting of the board, and sufficiently early in the preceding year to be forwarded in time to their several congregations and missionary stations. It consists of two parts, the former containing texts from the Old Testament, and the latter from the New, with the addition of a few lines from a hymn, by way of antiphone, and personal application. The former texts, called the Daily Words, are drawn from a very numerous collection, while the latter are chosen from the books of the New Testament, and are designedly adapted to days and subjects of commemoration in the Christian Church in general, or in the Brethren's Unity in particular. As the texts are varied every year, almost every passage of holy writ, profitable for doctrine, for reproof, for correction, for instruction in righteousness, is, in course of time, introduced; while those texts which teach the essential doctrines of the Christian faith, occur more frequently.

In the estimation of the brethren, the value of this collection has been confirmed by the experience of a century. Not to mention the benefit derived from it by individuals in their private devotions, it has served to cherish a communion of feeling and spiritual enjoyment in the Church, however widely its members are separated from each other. Often, also, have the texts for a particular day, or week, been strikingly adapted to minister comfort or encouragement to congregations and individuals, on occasions of peculiar trial; so much so, that if these trying occurrences could have been previously known, it would have been almost impossible to have selected a passage from the Bible, either of warning, or admonition, or promise, more suited to the circumstances of the afflicted congregation or individual."—*See Holmes' History of the Protestant Church of the United Brethren, Vol. I. page* 295.

May this manual of daily devotion continue, and, by the blessings of God, in an increasing measure, become a bond of brotherly union to many; may those who open it in the morning of each day, through patience and the comfort of the Scriptures, have hope; may they, instead of confining their attention to the isolated passages in this book, be moved diligently to search the sacred volume in all its parts, under the guidance of that Spirit by whose inspiration holy men of God spoke and wrote; and may a united sacrifice of prayer and praise be thus made to ascend to God from many hearts!

Preface to D. W. for 1831.

THE EARLY DIFFUSION OF THE GOSPEL.

We are in the habit of commending the age in which we live for its benevolent associations—its enterprising spirit—its enlarged plans for diffusing the blessings of the Gospel among the nations of the earth. And true it is that this age surpasses many that have preceded it in such labors of love. But in the early history of the Christian Church, there was an enlargement of effort and zeal in the Missionary cause far exceeding the attainments of the present day. Indeed, we have just begun to act in the spirit of the early Fathers, and to feel, as they did, that the Heathen are entitled to receive from our hands the treasures of the Gospel. By a reference to their works, it will be seen that we have yet much to do before we can adopt the language which they employed when they speak of the extent of the Redeemer's kingdom.)

Tertullian, in his first book against the Jews, thus refers to the prevalence of the Gospel:—"In whom else have all nations believed, but in Christ, who lately came? In whom have all these nations believed, Parthians, Medes, Elamites, and the dwellers in Mesopotamia, Armenia, Phrygia, Cappadocia; the inhabitants of Pontus and Asia, and Pamphylia; they that dwell in Egypt; and they who live in the country of Africa, beyond Cyrene; Romans and strangers; Jews and other nations in Jerusalem; the different sorts of people in Getulia; the many countries of the Moors; all the borders of Spain; the different nations of Gaul; and those places of Britain which the Romans could not come at, but they are subject to Christ; the Sarmatæ, and Daci, and Germans, and Scythians; and many other obscure nations, and many provinces and islands, unknown to us; so many they cannot be reckoned: in all which places, the name of Christ, who lately came, reigns." Presently after, he shows how much larger the kingdom of Christ was in his time, that is, the end of the second century, than those of old, Nebuchadnezzar's, Alexander's, or the Romans. "The kingdom of Christ is every where extended, is received every where in all the above named nations; (he had mentioned the Babylonians, Parthians, Indians, Ethiopia, Asia, Germany, Britain, the Moors, Getulians, and Romans;) He is esteemed—He reigns every where, is adored in all places, is divided equally amongst them all."

Irenæus, who flourished earlier than Tertullian, Book I. ch. 3, says: "For though there be different languages, the power of tradition is the same: neither the Churches founded in Germany have any other belief, or any other tradition: nor yet those in Iberia, nor those among the Celtæ, nor those which are in the East, nor those in Egypt, nor those in Lybia, nor those that are established in the middle of the world: but like the sun, which God created, and is one and the same throughout the whole world: so the Light, the preaching of the Truth, shines every where, and enlightens all men, who are willing to come to the knowledge of the Truth."

Origen, in his homily upon the fourth of Ezekiel, says, "The miserable Jews confess that these things were foretold of the presence of Christ; but they are foolishly ignorant of his person, though they see what is said of him fulfilled: for when did the British land, before the coming of Christ, agree in the worship of one God? When did the country of the Moors, when did the whole world together, do so?"

Arnobius, Book II. says: "The powers which they saw with their eyes, and those unheard-of effects which were openly produced, either by him, or which were proclaimed by his disciples throughout the whole world, subdued those violent appetites, and caused nations and people, and those whose manners were very different, to consent with one mind to the same belief:—for we might enumerate and take into our account those things which were done in India, among the Seræ, Persians and Medes, in Arabia, Egypt, in Asia, Syria, among the Galatians, Parthians, Phrygians, in Achaia, Macedonia, Epirus; in those islands and provinces surveyed by the eastern and western sun; and lastly in Rome, the mistress of the world."

Theodoret, in his Eighth Discourse against the Greeks, speaks thus concerning the Apostles: "When they were conversant in the body, they went about sometimes to one sort, and sometimes to another; sometimes they discoursed to the Romans, sometimes to the Spaniards, and sometimes to the Celtans; but after they returned to him that sent them, all enjoyed their labors without exception; not only the Romans, and they that loved the Romans' yoke, and were subject to their government, but also the Persians, and Scythians, and Massagetæ, and Sauromatæ, and Indians, and Ethiopians; and to speak in one word, the borders of the whole world."—And again in his Ninth Book, amongst the converted nations, he reckons the Persians, the Massagetæ, the Tibareni, the Hyrcani, the Caspians and Stytians.

Jerome, in the Epitaph of Nepotian, reckons among the Christians, the Indians, Persians, Goths, Egyptians, Bessians, and the people clothed with skins. In his Epistle to Læta, he reckons up the Indians, Persians, Ethiopians, Arminians, Hunns, Scythians, and Getans. And in his Dialogue between an Orthodox Man and a Luciferian, he mentions the Britons, Gauls, the East, the people of India, the Iberians, the Celtiberians, and the Ethiopians.

And Chrysostom, in his Sixth Homily upon 1st Corinthians, says: "If they were not worthy to be believed in what they said, how should their writings have spread all over barbarous countries, even to the Indians, and those countries beyond the sea?" And again in his last Homily upon Pentecost: "The Holy Spirit descended in the shape of tongues, dividing its doctrine among the several climates of the world; and by this gift of tongues, as it were by a particular commission, made known to every one the limits of that command and doctrine that was committed to him." And again, in his famous oration, concerning Christ's being God:—"We must say then, that a mere man could not in so short a time have overspread the world, both sea and land: nor have so called men to such things who were held by evil customs, nay possessed with wickedness. Yet he was sufficient to deliver mankind from all these, not only Romans, but also Persians, and all barbarous nations."

This, it may be said, was the age of miracles. But the facilities which we now enjoy for the work of evangelizing the world, supersede the necessity of some of the gifts with which the apostles were endowed. The press, for instance, has a power but little, if any thing, inferior to the gift of tongues. What is chiefly wanting is a *confidence* in the fulness and freeness of the salvation which the Gospel provides, and a *zeal* for the glory of God and the good of man, similar in firmness and intensity, to render the labors of Christians in the present age equally successful.—*Charleston Observer.*

"NATIONAL SOCIETIES."

1. We do not understand the difference between an "agent" and a "missionary" of the American Sunday School Union, both of which we see they send out with definite instructions.

2. We do not understand what is meant by this expression in the American Sunday School Journal, of which we asked an explanation some time since, but have received none: "There are no such things as American Sunday School Union Schools." What are their auxiliaries?

3. Is there, as is commonly thought, any thing in the constitutions of the national benevolent societies which prevents them from becoming sectarian, or publishing sectarian sentiments? We are under the impression that there is not. This is the result of our examination, in regard to the American Sunday School Union.

4. Is there not, and has there not always been, a great predominance of Calvinistic influence in these national societies? and of this influence, is there not a decidedly predominant influence of Presbyterian Calvinism? If it turn out to be so, *why* is it? (of the seventy-six managers of the American Sunday School Union *more than one third*, i. e. twenty-six, are Presbyterians, beside eight Congregationalists, which we regard as the same, in reference to these questions.)

5. Whether this be by accident or design, or of necessity, does it not furnish grounds for hesitation in regard to union, on the part of the Arminian Churches?

6. We believe that these national benevolent societies have been lent, or may be lent too much to the benefit of young licentiate ministers, who come out of the theological seminaries, and have no settlement; and hence take agencies in these societies, by which means they travel, spread the influence of the doctrines they believe and the Arminians do not; and find a call and settle down. We avow our fears, that this was one of the *main objects* of the national societies. (1)

7. We believe that too much of the public benevolence is consumed in these agencies, so that the good done is not in proportion to the money expended. *General agencies* we think beneficial, *but not so many on pay.*

8. We believe that Sunday School books and tracts ought to be afforded at cost of production, distribution, and risk, *to benevolent purposes,*—but for *private* use, or private purchase, a fair profit ought to be charged.

9. *Is an association, purely for Sunday School purposes, competent, in the exercise of its legitimate functions, to take measures to introduce its books "among a large class of persons* WHO ARE NOT PARTICULARLY CONNECTED WITH SUNDAY SCHOOLS?" *Should not the action of a Sunday School Union be confined* SOLELY TO SUNDAY SCHOOL OBJECTS?

10. Do not these great national benevolent societies tend, in the very nature of their action, to a consolidation of religious effort in such a way as to raise the jealous question of a union of Church and State?

11. Is it not a fact, (as appears to us,) that these national societies are under the predominant influence of the New Divinity interest,—so much so as to awake the solicitude of the old school interest, even among themselves?

12. Are not the old school Presbyterians, and the orthodox Churches generally, becoming doubtful of the utility of these national benevolent societies?

13. Is not this the ground of warm internal commotion in the Presbyterian and Congregational Churches, and one cause of the able letters which Dr. Miller, of Princeton, is now giving in the Presbyterian of Philadelphia?

☞ Our inquiries are predicated of ALL the national religious societies, with which we have declined co-operation for the above reasons among others. We expressly except the American Colonization Society, and the American Temperance Societies, because we do not regard them so much religious as purely philanthropic in their character, and may be put forward without any implication or predominance of peculiar Christian doctrines.—*Christian Advocate.*

---

(1) We hesitate to charge their originators and supporters with the bad faith, which the existence of such an object would have evinced. But we believe that without *design* on their part, the operation of the institution in question *has proved* to be just as stated by the Christian Advocate.—*Ed. Chn.*

BIBLICAL.

COMMENTARIES OF THE SEVENTEENTH CENTURY.

It is an annoying circumstance, that much of our most valuable theological literature has been published in the form of loose commentary. Controversial matter thus distributed, labors under this two-fold disadvantage; 1st, it is often buried altogether under a mass of very diversified and by no means mutually connected observations; and 2dly, it is furnished in such scraps and fragments as to repel, rather than invite the reader.

Among the principal of these defects, [those of the commentators of the seventeenth century,] we have specified the large infusion of scholastic logic, theology, and metaphysics which characterize it; and the unmethodical and scattered way in which the most valuable disquisitions are thrown together. The latter defect may, perhaps, be disputed, inasmuch as it may be alleged that such a mode of writing is inseparable from commentary: our reply is, why attempt, then, enlarged discussion, profound disquisition, in the shape of a general commentary? A few brief remarks, critical and explanatory, and a practical improvement, are all that a *general* commentary can admit. Lengthened and elaborate reasoning on any one subject, had better be prosecuted separately; not incidentally, still less simultaneously with a thousand other matters, each differing from every other in nature and importance. Beside these more serious defects, there are other minor ones, which obscure and depreciate most of the theological works of that age. One is, the endless subdivision, which is often so minute, that it confounds the memory and perplexes the understanding a thousand times more than leaving the subject without any formal divisions at all. This was an almost universal defect of the age. Nothing tends to assist the mind more effectually than broad and philosophic classification; nothing to confound it more than one too complicated and too minute.

Another unhappy defect of all our elder commentators is, that in the desire to leave *no part* of the subject untouched, they illustrate the plainest and most unimportant matters with an amplitude perfectly ludicrous; pursue every theme into its remotest bearings, and indulge in endless digressions, episodes, and wanderings. All this would be bad enough, if writing only on one subject; if, as in our time, a wise application of the principle of the division of labor had broken up the whole science of biblical illustration into several distinct provinces, and disjoined verbal criticism, for instance, from other branches. But such a discursive method appears intolerable, when we consider that the whole business of sacred criticism and exposition was carried on *at once*, and that the same commentary consisted of several elaborate series of disquisition, critical, exegetical, historical, geographical, doctrinal, and practical. It is indeed wonderful, considering all this, that our forefathers should have dwelt with such insufferable tediousness and prolixity on matters which required no explanation; as though the object had been to say as much as could possibly be said on any given topic, not as much as was to the purpose. Neither do they appear to have been aware of the propriety of leaving whatever is not peculiar to the book on which they undertake to comment, to works of *general* reference on the subjects of biblical geography, history, &c. Each commentary is found to contain distinct, and often lengthy disquisitions, not only on what is not peculiar to the book on which the commentator is engaged, but on points which recur a thousand times in Scripture. To illustrate our meaning—is it not as needless as it is absurd, to commence a commentary on each of St. Paul's Epistles with a long *excursus* on the name, birth, conversion, labors, life, death, &c., of the Apostle? Would not common sense teach, that, as that name occurs so often in Scripture, all that may be said in one place, would come in with just as much propriety elsewhere, and that it would be better, therefore, to leave such matters to some general book of Scripture illustration? Now how does Davenant begin his commentary? [his *Exposition of the Epistle to the Colossians.*] Having cited the first two verses of the Epistle to the Colossians, comprising the 'title' or address, he says: 'In the title three things are to be observed: the subscription; the inscription; and the salutation.' He then tells us, that he shall say but little concerning the *name* of the Apostle:—that is to say, he confines his observations to a *full octavo page;* brevity itself, we admit, for those times; supporting his statements by adducing or referring to the opinions of Augustine, Origen, &c. On the life of Paul, he contents himself with referring to certain writings in which an account of the great Apostle may be found. "An Apostle" is the next word which seems to demand elaborate explanation; and the apostleship of Paul in particular is, of course, vindicated at length. These topics occupy about two pages. The rest of these two verses are anatomized and expanded in the same way. So that the first two verses of this Epistle, simple as they are, actually occupy more than fifty pages! Now, what can be more obvious, than that all this, in addition to its being for the most part already known, would with equal propriety be repeated by any commentator who should undertake to expound any portion of the apostolic writings in which these names or words occur? If we once adopt such a principle of exposition, if we will persist in illustrating what is plain, and amplifying what is simple, if we will pursue any subject even to its remotest relations, making every word the subject of distinct and interminable digressions, there is no fixing a limit to such labors; since any text may be made the foundation of a biblical cyclopedia, a theme for a thousand *excursus.* This it is, which has rendered the commentaries of our elder theologians,—very many of which contain much valuable matter—so cumbersome and so tedious, and, as they generally repel the reader, so comparatively profitless. Their authors have buried themselves beneath the pile of their own ill-applied erudition; have built themselves up in their own sepulchres.

Such are the defects of Bishop Davenant's Exposition: its excellencies are such as might be expected from a man of singular acuteness of mind, vast theological learning, sober judgment, and elevated piety. What we have said, is not intended to deter our readers (more especially those whose peculiar study is theology) from looking into this and other books of the same character, and published in the same age; but to assure them that, notwithstanding these defects of method, which lie on the surface, and are unhappily but too obvious to casual inspection, there are often treasures of learning and argument to be found in them, which will repay a diligent search, if not a continuous perusal. The redundancies are easily seen, and may be, therefore, passed over. When we say that the redundancies may be passed over, we cannot refrain from hinting at the same time, that it would perhaps be well if the modern editors of our older commentators would sometimes save their readers the trouble of selection, by *omitting* those parts of the originals which are confessedly mere exuberances and egregious trifling. Let us not, however, be misunderstood as wishing to sanction those meagre mutilations of our older writers which sometimes issue from the press in the present day; editions in which much that was worth retaining has been omitted, and all that is worthless retained; in which the language of the author, under the pretence of modernizing it, has been robbed of all its raciness and all its energy; in which, in short, the whole book has been unjustifiably tampered with. In too many instances, such abridgments have been attended with the grossest injustice to the unhappy author who has been subjected to the emendations of the critical Procrustes. Whatever is given, ought undoubtedly to be given in the author's own language, and with all his peculiarities of thought, expression, and manner. But the abridgment of *commentators* cannot do much mischief: the task is plain and easy. It is only to *leave out* those already perfectly detached passages which are irrelevant, and therefore tedious. Abridgment in a work of continuous reasoning, or upon *one* subject, is, indeed, no easy matter, and is to be attempted only by those in whom reverence for departed genius is united with a sound and sober judgment. But in cutting down a bulky commentary to something like genteel proportions, it must require peculiar genius for blundering, to perform the task otherwise than well.
—*Electic Review.*

ECCLESIASTICAL.

THE MORAVIANS.

This small sect has been distinguished for beautiful simplicity of manners, most exemplary morality, contented industry, and love of vocal and instrumental music, as well as for evangelical piety and untiring zeal in the great work of missions. At another time we may give our readers a more full account of the doctrines, peculiarities, and history of this small, but interesting portion of the Christian Church. At present our remarks will be confined to what may be called their forms of worship, including not only those which relate to the more public and formal services of the sanctuary, but those which are less so, yet may be said to belong essentially to their religious economy.

As the Moravian form of church government is a modified form of Episcopacy, (1) so they have, in imitation of all denominations which adopt that form of government, a *liturgy* which they use in their public worship. This liturgy is somewhat similar to that used by Episcopalians in this country and Great Britain. There are considerable differences in other respects. It is, however, evangelical, and full of devotional sentiments.

The Moravians differ from the Episcopalians in more frequently assembling in the vestry room, especially in their isolated settlements, such as Bethlehem, Nazareth, and Litiz in Pennsylvania, Salem in N. C., &c., at an hour previous to the time of public worship, and there going over, in a sort of *Church prayer meeting*, the prayers of the Litany used on such occasions. In consequence of this, the public service in the church is shortened and simplified, and does not differ materially from that of the Presbyterians, Baptists, &c. They stand up to pray, and observe the same attitude whilst the preacher reads a portion of the sacred Scriptures just before he commences his sermon. As soon as he has read his text the whole congregation becomes seated.

We may remark that the public prayers in the Moravian churches are remarkably short; and indeed their services generally are of moderate length. Very often their whole public service does not exceed an hour. It is also worthy of remark that their hymns partake much more of the nature of prayer than those of most denominations, and are used more with reference to that circumstance, than is common among most Christians. This is a fact of a very peculiar nature, and worthy of our notice. Our congregations, we think, would appear much more solemn than they ordinarily do, were they to realize the fact, that whilst singing the praise of God, they are often engaged in the work of most solemn prayer, and using even the very forms of petition.

The Moravians are, as a denomination, far better acquainted with *music* than any other people. And they accordingly introduce it much in the service of God. They all sing; and they use not only the *organ*, but also *violins, clarionets*, and other instruments in the public service, especially in their large settlements and towns.

The Moravians have, as some of our readers probably know, a small book prepared annually, and of course some time before it is needed, by their ecclesiastical authorities at Herrnhut, in Germany, the centre and seat of their Church. This book is called their "*Word Book,*" or "*Daily Words.*" It is about as large as a volume of the Union Questions, and contains a text or verse of Scripture for every day in the year, arranged according to months, &c.; together with a verse or two of a devotional hymn subjoined. Every Moravian family, and most individuals, have one of these "Word Books," and each reads every morning the verse for that day, which furnishes a delightful theme for meditation. And it is not a little interesting to him, that his brethren all over the world, whether in Germany, Greenland, West Indies, South America, or South Africa, have the same topic of meditation on the same day.

The Moravian Church is emphatically a *missionary Church.* It was formed for that express purpose, we were going to say. At any rate, such has ever been its character. More than half of its ministers have been missionaries; (2) and after spending the best of their days abroad, they often return to be the managers of the missionary affairs at home, and die in peace in their settlements in Europe or America. How much influence the plan of having a book of "daily words" in the hands of every family, may have in generating and sustaining the missionary spirit among them, we are not able to say; but it must be great, for a large portion of the texts which are to be found in their "Word Books" relate to the building up of Zion, and the spread of Messiah's kingdom through all the earth. It cannot be but that the prosperity of the Redeemer's kingdom should be greatly identified with the habitual trains of thought and pious feeling of a devout Moravian.

---

(1) This expression has been subsequently explained by the writer, as meaning that the Moravian denomination is "distinct in its organization as a society" from the Protestant Episcopal Church, although "strictly Episcopal, and recognised as such by the Church of England and the Protestant Episcopal Church in this country."—*Ed. Chn.*

One consequence of the constant diffusion of missionary intelligence among the Moravians is the rational manner in which they view a call to preach the Gospel among the Heathen. They feel the duty, and they act upon it without waiting for impulses or dreams, or a voice from heaven. A strong and rational desire to build up the kingdom of CHRIST, is the basis of the call which influences them.

The public worship of the Moravians at their funerals is peculiar and impressive. When any one dies, the fact is announced by the notes of musical instruments from the steeple of their churches. We speak now of what takes place in their villages and towns. At the funeral, the people assemble in their church, hear a short, appropriate address, and then convey the body of the deceased from the house where it had been placed after being prepared for burial, to the grave, whilst a small band of musicians play the most appropriate dirges, on instruments peculiarly suited for such solemn scenes. We will only add, that each class of persons among the Moravians, such as old men, young men, young women, children, &c., have annual festivals, which are observed in the church, and which have services appropriate to the occasions, especially the singing of hymns, in which the congregation, choir, minister, and the persons whose festival is celebrated, take part, in some parts severally and in others collectively.—*S. S. Journal.*

---

(2) This the writer afterward retracts, as "an exaggeration." *Ed. Chn.*

ANNALS OF BENEVOLENCE.

CITY-MISSION.

ON Sunday night, March 31st, the usual services on occasion of the Quarterly Sermon and Collection, in behalf of the Society, took place at the Free Church in Vandewater-street. Bishop Onderdonk was present, and presided. Bishop McIlvaine and a large number of the clergy attended; and a very crowded audience filled the church. The evening prayer was read by the Rev. L. P. Bayard, and the sermon preached by the Rev. J. F. Schroeder. The following account of the present state and prospects of the Mission was then read by the Rev. B. C. Cutler, the Society's first Missionary; and Bishop Onderdonk closed the services with appropriate devotions.

THE EXECUTIVE COMMITTEE'S

FIRST QUARTERLY REPORT OF THE SECOND YEAR:

Read March 31st, 1833.

Since our annual meeting in January, a

NEW STATION

has been established in the north-east part of the city, where a Mission Church has been formed, called the Church of the Epiphany, and the services of a pious and faithful missionary have been secured.

The MISSIONARY,

the Rev. Lot Jones, commenced preaching in a large room in North-street, about the middle of February last. The congregation has since increased, and has removed to a larger room. The number of persons who attended at this station, last Sunday, was about two hundred and fifty. The

SUNDAY SCHOOLS

were opened on the 13th of January, and the number of scholars on the register is 217;—the number attending is 160,—and the number of teachers and visiters is 35. The members of the station feel much encouraged, and look with hope to the great Head of the Church for his blessing, and to the liberality of their brethren for means to extend their present labors.

The Rev. B. C. Cutler, the missionary at the Society's

FIRST STATION,

connected with the Mission Church in Vandewater-street, has presented the following report for the first quarter of the second year.

REV. B. C. CUTLER'S REPORT.

"Since the Annual Report delivered to the Society in the beginning of January last, the mission at this station has continued much as before. All the means of doing good adopted by the Society have been in operation, and there has been no want of laborers.

"The

MISSIONARY

has continued to visit, and to receive visits from, the poor; and has been much assisted by the voluntary labors of a benevolent layman and friend of the mission, who has devoted nearly all his time, for two months past, in making visits to the poor, and in carrying into effect the objects of the Society.

"The

MISSION-CHURCH,

during the last quarter, has been opened three times every Sunday and once in the week. The congregation has continued as before, until within a few weeks, during which it has increased; and it may now be stated at six hundred.

"One evening in a month has been devoted to the benevolent objects which occupy the Domestic and Foreign Missionary Society of the Protestant Episcopal Church. The evening has been spent in reading the Missionary Record, and in devotional exercises,—after which, a collection has been made for missionary purposes in the Church. At the five meetings which have been held, the sum of $78 has been collected.

"The number of baptisms in the Mission Church, since the annual meeting, January 10th, has been 24; namely, 2 adults, and 22 infants. There have been 4 marriages, 6 funerals, and 12 persons added to the communion; and there are 34 persons now ready for confirmation, on the 14th of April.

"The SUNDAY SCHOOL,

divided into three departments, contains, in the

Male Department, 11 teachers, and 122 scholars;
Female Department, 15 teachers, and 116 scholars;
Infant Department, 3 teachers, and 209 scholars.

"There is also an *Adult Class,* instructed by two teachers, and containing 40 scholars.

DAILY INFANT SCHOOL.

"The number of children registered in this school is 470; and the present number in actual attendance is between 170 and 180. The average daily attendance is 153.

THE STATION LIBRARY.

"The number of readers and visiters have steadily increased. The exchange of books, since the last report, has been four thousand eight hundred and forty-two, and the total number of accounts, 308. The whole number of volumes is 379. Only forty-five have been added during the last six months. Upon an examination of this statement, it will be obvious, that means should be at once taken, to increase the library, or the number of readers will decline.

CHARITY FUND.

"During the past quarter, the applications to the missionary for charity have increased; not from the severity of the winter, for it has been uncommonly favorable, but from the increasing acquaintance of the poor with this mission. The gifts to the Charity Fund not being adequate to the demands, the missionary was compelled to have recourse to a

SYSTEM OF INDUSTRY,

both for men and women, and to employ what contributions he received, in payment to the poor for work. Since January 1st, we have furnished work twice a week, and 112 women have received and made 759 garments. These have been sold, and the actual amount of money which has been given away is very small,—while many families have been assisted, and all have become acquainted with the spiritual benefits of the mission.

"A simple plan has also been adopted, to employ every poor man who is able and willing to work, by which he may earn a certain though slender subsistence. He receives two tickets, *one* of which directs him to a place where he may procure, without money, the *material* on which he is to work, and *the other* directs him to a place where he may dispose of it for money, when he has added to it his own labor. This, although a simple and certain mode of support, occupies too much of the time of the indolent and vicious, and imposes too great a restraint upon them, to be of general utility.

"It has often occurred to your missionary, that a

GENERAL REVIEW

of what has been done by this mission is both desirable and proper; for it cannot be denied, that while great approbation has been bestowed, by our people in general, upon the mission, (doubtless *too* great, for none have done more than it was their *duty* to do; alas, who of us have done that much!) yet there have been a few, who have doubted of its utility, and perhaps there have been some who have decided that it has been a failure. It may not, therefore, be improper to examine whether we have actually gained any ground, not occupied before, on the territory of human suffering and wo.

"It is due to those who have doubted, to say, that the operation of the City-Mission has been in some measure different from what was expected. The idea entertained by those who originated the plan was, that it should be a mission to the habitations of the poor. This is a simple, practicable, and noble plan, unincumbered with difficulties of any kind, and abounding in blessings to its objects. But this idea was soon connected with another, no less simple and noble, not quite so practicable, but far more useful. It was a FREE CHURCH. This was the planting of a tree, which by GOD's blessing might bear fruit year after year, instead of carrying the same fruit to the hungry, from trees more distant, which yield a less certain supply.

"The Society have certainly established a new church in this city, without permanent injury to any other church. The doors of this church have been opened, some hundreds of times; and thousands have joined in the worship of GOD, and listened to the Gospel of our LORD JESUS CHRIST,—we cannot but hope, to the good of their immortal souls.

"The rite of baptism has been administered to 61 infants and 11 adults, and 36 persons have, for the first time, partaken of the holy sacrament.

"The history of a Free Church, however, is not easily known. Among the thousands who have worshipped here during the past year, who can tell *how many* were attracted merely by the fact that the church was *free!* And who can tell (for men are not willing to reveal,) the serious impressions which the Gospel may have produced on those who have heard it but once in this house! But may not this be said of any Episcopal Church in this city? We answer, No;—for this is a Free Church, known to be free, with not a pew nor a seat appropriated to any particular person, and therefore attracting hundreds, who would never think of approaching a church, where the pews were private property: and these very persons, perhaps, of all others in the community, in a most critical state of mind,—just wavering between religion and irreligion, or between the doctrines and worship of their own church and those of others.

"One man, alarmed at the ravages of the late pestilence, in the silence and desertion of the city, like the prodigal son turned his thoughts toward his Father's house, 'where there was bread enough and to spare, while he was perishing with hunger.' He had heard of this Free Church; and he attended upon one of its occasions of worship. He exclaims,—This is what I want. This man is now, with a large family, numbered among its constant worshippers and active laborers.

"Another man, a mechanic, whose constant occupation had ensnared him, until for a long time a stranger to public worship, is urged by his family to permit *them* at least, to join the congregation of some church. *This* church was just opened. They came; by GOD's blessing they were converted; in time, they prevailed upon *him* to come; and that whole family, parents and children, have, by Baptism and the Lord's Supper, been received into *the ark of* CHRIST's *Church*, and appear *steadfast in faith, joyful through hope, and rooted in charity.*

"A promising young man came to this city as a clerk, a year or two since. He had no inducement to attend any particular church. At first, he resolved to attend in rotation all the churches in the neighborhood of his dwelling; but this he found impracticable, and entirely unsatisfactory. He came to *this* church, about a year ago; has regularly attended ever since; and is now, we trust, a worshipper in spirit and in truth.

"I know these cases, have hardly thought of them as particularly striking, but point them out merely as specimens of *three classes* of people to whom this church is profitable, and to whom many other churches would be of little service,—that is, families of Episcopalians, who have, either from a love of the world or from a loss of its goods, deserted the worship and service of GOD; and also that valuable and promising part of the community, young persons who, in large numbers, annually enter this city for business. The missionary knows not half the congregation who attends this church. Hundreds come and go, the history of whose coming and improvement, if any, is and will be unknown.

"This mission has also established an Infant School, which is opened daily, for the children of the poor; and more than 200 families have thus become acquainted, not only with the school and its benefits, but also with the church and its blessings. They have not only become acquainted with us, but we have become acquainted with *them.* The pastor of this church has been a *Missionary to the poor;* and the visits which he has made, for a year and more, have been nearly all to the *extremely* poor. We may truly say, that hundreds of visits have been made to the poorest part of this population.

"The work which is now given out weekly to respectable females among the laboring classes, almost every piece of which is accompanied with a short tract, cannot fail of securing the interest of the poor in this church, and, in time, of doing [them permanent religious good.

"We may then venture to ask our doubting friends, whether we have not actually effected some good, which is not contemplated by other Episcopal churches?

"The operation of this mission has indeed been in a measure *different* from what was expected, but it has been more *useful.* It is not surprising, that when this river of GOD burst from the flinty rock, it should move in a course which those through whose instrumentality it gushed out had not intended, especially since it has become a wider stream than they expected, and promises to course with them through the entire length of the wilderness.

"To GOD be *all* the glory, if any good has been effected; and to him, through JESUS CHRIST his Son, let us look for all that yet may follow."

B. C. CUTLER, *City Missionary.*
New-York, March 31st, 1833.

GRACE CHURCH FEMALE BENEVOLENT SOCIETY.

AFTER the close of another winter, the Superintendents of this Society would render to their subscribers and donors a report of their exertions during the past season, and also an account of the moneys which have been received and expended by them. 303 distressed families have been relieved by the Society; 2238 garments have been distributed, included in which number were 31 comforters, 49 suits of baby linen, 46 suits of boys' clothes, 27 hoods, and 48 pairs of stockings. Of the above garments 24 were given as a donation to the Mite Society of St. Peter's Church, and 12 garments to the Lying-in Hospital. Also a donation has been made of one piece of Canton flannel, and one piece of cotton, to the Clothing Society of the Mission Church. 46 poor women have been employed by the Society, and they have made 357 garments. These have mostly received garments in exchange for their labor. 7 pair of stockings have been knit by a blind woman, for which she received 25 cents per pair.

$716 22 have been received during the past winter: $237 in subscriptions; $355 22 from a collection in Grace Church; $124 in donations.

The whole amount of moneys received has been expended, excepting $60, which has been reserved by the Superintendents with the hopes that they may be able before their next subscriptions shall become due, to assist in commencing a House of Industry for the employment of the virtuous female poor. Several such institutions are greatly needed in our city. In Boston and Philadelphia similar establishments have been long attended with great success, and should so desirable an object be attained amongst us, it is intended that the funds of this Society shall hereafter be appropriated exclusively to furthering the objects of such an establishment.

MRS. J. W. SATTERTHWAITE,
MRS. J. W. SCHMIDT, } *Superintendents.*
MISS E. THORNE,
MRS. J. M. WAINWRIGHT, *Secretary and Treasurer.*

COMMUNICATIONS.

For the Churchman.

THE EXTENSION OF THE CHURCH.—NO. VI.

"The field is the world."

INDIVIDUAL EFFORT.—NO. I.

IN our last number we presented the subject of *individual responsibility*, and endeavored to show that every person possesses an influence which will be felt by his fellow-men, to their advantage or their injury. Mind acts upon mind, and the effects of this action extend beyond the period of our present existence. The *ability* to act, and to move others, whether it be or be not exercised, is the measure of our responsibility. With very many the force of this truth has never been felt, and therefore they have remained indifferent, till the things they have "left undone" have swelled to a fearful amount. That influence which might have gladdened some dark valley with the light of the glorious Gospel, has been wholly, or in part, suspended on the wrong arm of the balance, and has added to that weight which has so long paralyzed the efforts of the Church. How long shall these things be so? Is it not time for every individual to arouse all his energies, to put forth all his influence, to enlist heartily in this cause, and to inquire *what he can and must do for the extension of the Church?*

The first question naturally suggested under the head of *individual effort*, is, what can be done by the individual efforts of the *clergy?* The very introduction of the term cannot fail to convey to the mind of every reader some idea of the weight and extent of their obligations. They are in the hand of GOD the special instruments for the advancement of His glory, in the salvation of a lost world, and are honored with an office inferior only to that which is filled by the angels of heaven. The vows of GOD are upon them: they have professed before heaven and earth their belief, that they have been "moved by the HOLY GHOST, to take upon them an office and ministration to serve GOD, for the promoting of His glory, and the edifying of His people;" and consequently we have just reason to expect much, very much, at their hands. Their call and their commission are at once a presumption that they have left all for the cause of their holy Master—that they have dedicated themselves soul and body to his service—and that they need only to learn the path of their duty to enable them to contribute their utmost exertions for the extension of their Redeemer's kingdom. The minister of the Gospel, who feels that his business is to prepare ruined souls for heaven, will necessarily seek their release from the dominion of sin; and though he may find individual spirits more especially dear to his heart, his benevolence will be no less expansive than the wants of a dying world. But though his heart may be tremblingly alive to a sense of his duty, and though, like St. Paul, he may feel the full weight of the *necessity* that is laid upon him, he is moreover required to seek information, and to exercise his judgment respecting the precise course which duty prescribes. He is bound by the very vows which he has assumed, and by the nature of that Gospel which he is to publish, to labor for its universal extension. The only question then left him is, "*Where* may my influence and my labors be most successfully exerted for the final accomplishment of this glorious purpose?" In settling this important question, the commissioned soldier of the Cross must keep constantly in mind, that unless he has been laboring under a delusion, *self-gratification* never formed a part of his surrender to his GOD. He is to live, *not to himself, not to the worldly gratification of his friends,* but he is to live and to labor for the "Captain of his salvation." Human nature is so weak, the passions of the corrupt heart are so easily excited, and so often exert an undue influence over the sober judgment—an influence so contrary to the dictates of a sanctified conscience, that there is great danger of mistake in deciding this question of duty. Though the minister should never cease invoking the aid of divine grace in the regulation of his decision, he is required to search for knowledge, and to summon to his assistance the best faculties of his nature. He must sedulously watch against the insinuations and devices of his own selfish heart; and the demands of friendly attachments, and the endearments of social life, must be resolutely resisted, when they come in collision with those higher demands which have the sanction of Heaven.

Our limits will not allow a full inquiry into the means which the preacher of the Gospel should employ to ascertain his duty as respects the particular field in which his personal labors should be exerted. His course must be directed, in a measure, by circumstances, and often by circumstances beyond his control. But yet, there are some general views of the subject, which, if properly examined, will prevent any considerable deviation from that path which an enlightened sense of duty points out.

The leading truth which should guide the exertions of the spiritual laborer is, that *all souls are equally precious to Him who came to redeem them.* Our partialities and our prejudices are too apt to blind our eyes, and to close our hearts against its reception; and though we may theorize correctly on the subject, it is to be feared that there is often a mistake in the application of the theory to practise. If, by the exercise of an unbiased judgment and an observance of the ordinary course of GOD's providence, the watchman who has a call from Heaven to take his station on the walls of Zion, can see a reasonable prospect of sounding a *louder* alarm, and of turning *more* souls toward the gates of the New Jerusalem from one post than from another, he cannot, for he dares not, neglect to put himself in possession of that more commanding situation. His great aim, then, should be, to find this situation; and he should seek to possess himself of all the means within his reach to ascertain it. His view should not be circumscribed by the horizon of his own birthplace, but the condition of his whole country, and of the whole world, should be brought into the account. He should look, too, not only at immediate, but at *remote* consequences. The oft-repeated remark, that *souls are as precious in one place as in another,* is unquestionably true; but it is too often made without any regard to the *universal* grasp at which Christianity aims. The most favored spot of earth on which the "Sun of righteousness" has ever shone, has yet abundant need of ministerial services, and perhaps on that very spot the same amount of effort may be instrumental in the *immediate* conversion of more souls to GOD than if exerted in a darker region. But let it be remembered that the *whole world* is to be "filled with the knowledge of the LORD," and that, too, through the agency of human exertions, and the subject rises before the inquirer in a new aspect. The question will then be, not how many souls he may be instrumental in converting *at once,* during *this year,* or *the next,* but how he may do most toward hastening on the great "day of the LORD"—how he may most powerfully contribute to the growth, the purity, and the extension of the universal Church of CHRIST. He will not then calculate merely for the present, but with a faith in the temporal as well as in the eternal promises of GOD, he will have an eye on the distant future,—as one of "the ministers and stewards" of our common LORD, he will labor faithfully "to prepare and make ready" the way for his "second coming to judge the world." If in view of this great event, *self* be sunk into its proper insignificance, *onward* will be the watchword of every herald of the Cross in our land. No one will be heard crying *Peace, peace,* while the enemy stands in thick array upon the field; and ease, indulgence, and pleasure, all will be sacrificed on the altar of his GOD. If *selfishness* be thus annihilated, and every soldier have a single eye to the final victory, the only dispute that can ever arise in the camp will be, *who shall be foremost.* For every warrior, clad with the "breast-plate of righteousness," and armed with "the sword of the Spirit," will seek a station in the very fore-front of GOD's embattled hosts, and will desire no rest till he receive the crown of glory laid up for him in the heavens.

It is to be hoped that we have no clergyman in the Church who is unmindful of the weight and extent of his obligations, and of the awful responsibilities which he has to encounter. Yet, if there be one who has found a location, and who has given to his ministerial course a direction, upon a *partial* view of the claims which the "Church universal" has upon his services—if this view was at first hastily taken, and upon limited information, let him retrace his steps, and if he find himself in error, let him hasten to correct it. If he is led to believe that a change in his condition or his circumstances is demanded by his duty to his Master; he should make no delay in effecting it. Far be it from us to say that there actually is a demand for the wider extension of the individual and personal labors of our clergy; for we well know, that the demand at home is far from being met by the scanty supply, and that the cry for help is rising longer and louder from the very bosom of the Church. But yet, it admits, at least, of a grave question, whether *some* already in the ranks, and especially whether *some* of those who are soon to assume the responsibilities of the sacred office, should not quit home, for the sake of planting the Church in foreign lands; or more especially for extending her borders into the vast regions of the west. The question is thrown out, not here to be discussed, but merely as a hint, that every minister, and every theological student in the Church, who has not already done it, should bring it home, and fasten it upon his conscience. It may, however, be said that the nature and genius of our religion, as well as the example of the holy apostles, do seem to speak in favor of the affirmative. The universality of the gospel offers, and the mission of St. Paul, do seem to form a strong presumption, that though effort should not be too widely divided; neither, on the other hand, should it, for the advancement of the one grand object, be too much contracted. For example:—let an honest comparison be drawn between the influence which a devoted servant of CHRIST may exert in our own favored section of country, and that which he may exert if he will but plant himself in some spot of moral desolation in the great valley of the west. Let the comparison be extended to a greater number; and though their influence would be of no contracted character at home, they may, if properly stationed in the waste places of our western world, be so many beacons, whose light will soon spread and irradiate that whole region with the blessings of salvation. But, we repeat it, the question is merely proposed to elicit inquiry from our clergy and our candidates, on the ground of their individual duty and responsibility. In determining this point, however, it should be constantly kept in mind, that the natural inclinations of the heart are wholly, or for the most part, against a departure from the scenes of their early attachment. Apart from the more refined, and what are not unfrequently termed the *innocent,* gratifications of self, we venture to affirm, that no minister of the Gospel has ever felt free from the weightier powers of depraved nature. His heart, like the hearts of those whom he is commissioned to conduct to heaven, is exposed to the seductions of temptation. He is influenced by the love of ease and by the love of gain: and, what is generally more trying still, he has to struggle with an unholy ambition, which not unfrequently he finds to be preying, like a deadly curse, upon his soul. All these tend to give a wrong bias to his judgment, and should be watchfully withstood. He has, however, the consolation, that grace is promised for his assistance, and if he diligently improve it, he will find all worldly and selfish considerations bending in subserviency to the cross of CHRIST. *Self* will be sacrificed—if necessary, *home* too will be sacrificed, and he will find himself in possession of at least as much piety as glowed in the breast of the exiled Heathen, who when asked where his country lay, pointed with his finger to the heavens. If the glory of GOD be his constraining motive—if love of souls be his governing principle, and if his hopes be all centred in eternity, it will concern him little what ground he treads on.

In our next number we propose to consider what can be done by the influence and efforts of our *parochial clergy,* in regard to "the extension of the Church."

Z.

For the Churchman.

MR. EDITOR,—I have frequently heard persons asserting that the Right Rev. C. J. Blomfield, Bishop of London, and the Right Rev. J. B. Sumner, Bishop of Chester, are decided advocates of the Temperance Societies in England, giving them the full influence of their names, and frequently presiding at their meetings. Knowing in what peculiar esteem these eminent and revered individuals are held by you; that their writings have ever been recommended to the serious consideration of your readers; that they are as distinguished for the soundness of their Church principles as for their piety; that our Episcopal Press has reprinted several of their volumes, and that one of them has been thought worthy to stand by the side of Jewell and Leslie, among the *standard* writers of our Church; and that all information received concerning them would be immediately laid before your readers; knowing all this, I have taken it upon myself uniformly to contradict the assertion. I have said, "My good sirs, you must be mistaken; these names are as household words to us; we know all about them, as much as if they lived among us; you must not trust to vague rumors or village newspapers; if you wish to have the news concerning the public acts of our Church bishops, take our excellent Churchman; here you will find the authentic doings of our Blomfields and our Sumners recorded; but I challenge you to show me that of which you speak." In no instance, however, have these persons been convinced by my words; they have been as confident in their own way as I in mine; they have relied more on the positive assertions of common report, than on the silence of the Churchman. Some of them have even talked about the British Magazine, and Christian Observer, and other English periodicals, as bearing them out in their assertions, that a number of the English Bishops are not only silent friends, but active advocates of the Temperance Societies: which last saying makes me doubt it more than ever; for your paper, faithful in gleaning from foreign periodicals, as well as able in original communications, has not left your readers strangers to the contents of the aforesaid publications. However, to put an end to every thing like doubt, will you do me the kindness to say whether I or they are in the right, and thereby oblige A FAITHFUL READER.

For the Churchman.

MR. EDITOR,—As you expressed a wish, in a recent number of your periodical, that more of your readers would become contributors to its columns, I am emboldened to send for insertion an anecdote of no great importance in itself, but having subsequently a great influence upon the inhabitants of the village in which it occurred, according to the reasoning of the rector of the church with which it is connected. From his lips I heard the story. The conversation turned on the great effects that sometimes result from insignificant causes:—and, as illustrative of the subject, he casually referred to the formation of his own church; which, by the way, in the opinion of those acquainted with the circumstances, is ascribed mainly to his zeal and perseverance while employed as a missionary. However, he was not disposed to think so, but carried it back to a period previous to the revolutionary struggle that separated these States from England. He ascribed the establishment of the Episcopal Church, with its valid ministry, and spirit-stirring liturgy, in that retired village, to a simple incident, briefly narrated in the following words:—

Upon the death of Mr. S——, the Presbyterian minister of the place, some 60 or 70 years since, his books were sold at public auction. One of them, a work of Dean Hickes, an English divine of the time of Charles II. fell into the hands of one of the former parishioners of Mr. S——. This book, advocating high church doctrines and non-juring principles, was not very highly regarded by its new owner; for after retaining it awhile, he gave it to one of his friends, probably without the least thought of the important bearing "the old book" was about to have on his friend, family, and village at large, after the lapse of two generations. In those days a book was an article rarely to be met with in the houses of the scattered population, and the one in question was perused, because there were no others at hand to take the precedence. It had a greater effect on the mind of the reader than on its former owners. Suffice it to say, the work set him on a train of examination, that resulted in his becoming a decided high Churchman in principle, he left the Presbyterians, among whom he had been brought up, and attached himself to what he regarded as the *apostolic Church.* He constantly attended worship at the nearest church, situated several miles from his dwelling. During the war of the revolution, the "times that tried mens' souls," emphatically so to him and his family, from their attachment to the principles both of high churchmanship and non-resistance—he maintained a firm and decided course. He lived to an advanced age, becoming more and more firmly attached to the church of his choice, and died, leaving a numerous family educated in the same sentiments. The bishop of the diocese became acquainted with the circumstances, and with a zeal worthy of his apostolic office, visited them at intervals, administering the offices of religion, and confirming them in "the faith once delivered to the saints." At length he ordered a missionary to preach to them occasionally. This was done; at first after long intervals, but gradually lessening the time between the stated visits, until regular service was held every Lord's day. A church was built, and a congregation gradually collected, by whom the doctrines of our venerable Church are esteemed as highly as by any other in the country.

It grew up, as the rector remarked, "like a plant, first the blade, then the stalk, then the full corn in the ear," the seed of which was truth according to godliness, imbodied in "the book of Dean Hickes."

And now, Mr. Editor, as a sort of corollary, since it has been seen how much good a single "old book" has done, in one of the stages of its foreign travels, I think it might be fairly inferred, that those who love the Church would confer a favor on her, by patronizing the Protestant Episcopal Press; and thereby enabling that institution to send forth, in every part of our country, not only a few old fashioned books, but all the "standard works" of the fathers of the Church. J. A.

For the Churchman.

MR. EDITOR,—Considering the number and character of our clergy, and the strength of the appeal which has been addressed to them in your columns, (taken from another publication,) I cannot but suppose that many of them will make your paper a means by which they will endeavor to promote the glory of GOD and the edification of his Church. In anticipation of this, will you allow a plain man to drop a single hint to them and all others who shall favor the Churchman with their thoughts? I have observed, not unfrequently, in your columns, the occurrence of Latin phrases untranslated. I cannot suppose but these phrases are understood by your correspondents, and possess, perhaps, a great deal of force, both in their estimation, and in that of *some* of your readers. I cannot forget, however, that *some* readers can profit as little by such words as if a blank had been left in the place, or a Chinese character substituted for it. Without affirming that such a neglect of readers savors of a bad taste, (being too technical) it is a sufficient objection to this practice, that the very point of a remark—the very pith of a sentence, is expressed in a manner which, to a majority of readers, does not convey the least part of an idea. I would, therefore, suggest, Mr. Editor, either that foreign words be not inserted by the writers of communications, or that they or you invariably append a translation for the use of every

COMMON READER.

For the Churchman.

SIR,—I have seen in your paper, of the 16th February last, some editorial remarks, in which, in the words of a contemporary, you disclaim responsibility for the opinions of correspondents. This has emboldened me to write to you on a subject, which has been for a long time very near my heart; but in regard to which I have hitherto been silent, except so far as personal conversation has been concerned. My reason for silence hitherto has been, that my opinions on the subject in question, run so much counter to the practice of the age, that I have rather doubted their soundness; nor would my hesitation have been now overcome, but for an article in one of your late papers, on Improprieties in Prayer, taken from "the Presbyterian," together with your own remarks above alluded to. I have thought that, if the views which I have entertained are wrong, you might still admit this expression of them into your paper, where they would, at any rate, be open to refutation. You, however, will of course exercise your judgment, and consign them to the flames, if such should be your pleasure. They relate to improprieties in prayer in our own Church.

If we are not liable to the same *inconveniences,* to give them no harsher name, that are with such apparent justice complained of by the "Presbyterian," it appears to me, that we ought not altogether to congratulate ourselves, or to "thank GOD, that we are not as other men are." If we suffer less than our neighbors, we may thank GOD for the liturgy that he has given us, and resolve, that as we received the blessing from our fathers, so we will transmit it to our children. This resolution, to maintain untouched the liturgy, as, next to the *three orders in the priesthood,* the means which GOD has ordained for the preservation of the faith, does not interfere with the change which I so greatly desire to see introduced into the general practice of reading its simple, sublime, and beautiful offices; a practice, which, I am sorry to say, in too many instances, indicates in the officiating individual, any thing but prayer; I do not say that it is not prayer,—generally speaking I firmly believe that it is; that is, that the individual is in a measure impressed with the solemn nature of the duty he is performing; but I say it indicates any thing but prayer, and I believe that I am justified in the assertion, by the utter indifference which appears to prevail in many of our congregations during divine worship. The reason is, that the minister does not *pray* the prayers. It is too often an exhibition of the skill of the artist, and not the leading of one among a band of sinners, all "with one accord," humbling themselves before that GOD, "whose wrath they most justly have deserved." The effect has at times been such, as to fill me with a sensation of disgust, such as tears of contrition have not been able to wash away the remembrance. I have, at times, endeavored to imagine what would be the feelings, and what the manner of a clergyman, if he was aware that GOD was actually in the house before him; if there was some visible manifestation of his presence; and at the same time he felt himself permitted to address the prayers of the Church to the divine Majesty. If we knew what were the sensations of the faithful high priest of the Jews, when he made his annual entry into the "holiest;" if we could appreciate the awe which pressed him to the very dust, as he appeared before the mercy-seat, and made the ceremonial atonement for the sins of the people, we might have some faint image of the feeling with which a minister of CHRIST would personally address to his risen Saviour the prayers appointed for our daily worship. But though I may not understand this, I think I may believe, that he would not mouth them as I have not seldom heard them mouthed; I think he would not be smitten with the desire to exhibit the pretty tones of his voice, in all the notes of the gamut, as if GOD listened to the praying of the voice and not to that of the heart. I may be answered here, "that out of the abundance of the heart the mouth speaketh;" and that if the heart is affected, the voice will indicate it. I grant this; but I contend that it will not be indicated in the way I am condemning. Can you fancy a starving beggar entreating a morsel of bread with a theatrical flourish, and varying the tones of his voice, so as to suit the words, and give the greatest effect to them; in short, exhibiting himself as some of our clergymen do?

I by no means intend to impute to our clergy, either collectively or individually, any intentional impropriety; but I humbly think that the taste which many of them display in the pulpit, is radically bad; inasmuch as their prayers seem to be addressed to the congregation rather than to GOD.

I have sometimes been much disappointed, after having my mind in some degree solemnized by the manner in which the introductory sentences have been read, to hear the minister read the Exhortation in a monotonous and indifferent way, as if he was reserving all his strength, all his powers of intonation for the General Confession. Here indeed he would shine—turning his face upward, he would utter the awful words in a ranting manner, that tended, almost irresistibly, to draw off my attention from the most solemn duty then before me. This exhibition has often filled me with great sorrow. I cannot but fancy that there was no community of feeling between the minister and people, but an idea that to him belonged the duty of repeating the confession with the proper tones of voice, and to them that of applying it. This is increased too, by the mumbling of the congregation, compared with the ambitious manner of the minister. It assumes the character of the repetition of a lesson. I would that a change could be brought about in this. We seldom, almost never, see such a violation of propriety in the Communion Service, and not often in the Lord's Prayer. Does not all this point to a remedy? I believe it is not a violation of the Rubric, and I should therefore be glad to see the congregations of our Church, repeating the General Confession *with* the minister.

But perhaps I ought not to particularize. The whole service, instead of that sublime and beautiful simplicity that really belongs to it, appears in the mouths of some ministers nothing better than an oratorical exercise. Such a thing is very far from their thoughts, I am satisfied, and they need only to know it, to endeavor to correct the evil.

I am, Sir, most respectfully,
Your humble servant.

For the Churchman.

Mr. Editor,—As it is the province of our religious journals to regulate the moral sense of the public, I may with propriety inquire, What the Churchman considers to be the practical tendency of the "Great Moral Pictures of Adam and Eve," which all the city has been flocking to see? It may be rather late in the day to ask the question, as I suppose the pictures will soon be removed to another part of the Union, yet as your paper is read in all our cities, its answer may still be serviceable.

The public mind in this city, was for some time, I believe, in a state of suspense as to the propriety of such an exhibition for promiscuous visiters. That, however, has been resolved—old fashioned scruples have been discarded as prudery, and now, with grave and gay, young and old, clergy and laity, the pictures are a prominent object of attraction. I went with others; and as the result of my visit has not been an agreement with the general sentiment touching the propriety under consideration, I feel somewhat diffident about asking a place for my opinion in your paper.

The merits of the paintings, if we except the Frenchified countenance, unmeaning expression, and awkward attitude of Adam in the *Temptation*, are, I suppose, of the highest order. The *Expulsion* is, in all respects, inimitable. Its execution sustains the sublimity of its conception, and here, the moral so powerfully predominates, the whole effect is so awful and solemn, that the most fastidious can have nothing to object on the score of modesty. The other picture, too, as the contrast of innocence with guilt, will be viewed by the serious spectator as a theme of profound and salutary reflection. Indeed, to a religious and intelligent mind the whole is full of deep and affecting truth. What a sermon does it preach! But such it cannot be pretended is the mind of the majority that crowd to the exhibition. Before the eye of the gay and thoughtless, association throws no such veil of holiness, and they gaze upon the fair forms almost glowing with life, little heeding whether it be Eve or a Diana, Adam or an Apollo. We may determine the good or evil of many things by the first impression they make on the mind. Now, how is this in the present case? What is the effect on the mind of a young lady, for instance, as she takes her seat in the exhibition room, especially if the young gentleman be at her side who may have accompanied her thither? Is it not an instinctive struggle with her wonted feelings of delicacy? and is she not conscious of being allowed at least a novel liberty? What is the effect on the striplings that run to the Academy? And what is the charm that makes them all at once such delighted connoisseurs in the art of painting? Who among the more thoughtful of the community has not queried with himself whether the exhibition be "altogether the thing?" but what rake does not applaud it to the skies?

It is very easy to reply "to the pure all things are pure." But we must take men as they are, and in judging of the practical operation of a thing, it is idle to say what it *should* be, or what it *may be*; our business is simply to consider what with the majority of those concerned it *actually is*.

In short, it appears to me that the general patronage of such an exhibition is an indication of either a very pure or a very corrupt state of society. In the former, the chastened imagination would dwell only on the intended moral. In the latter, licentiousness rejoices at the removal of any of the ancient land-marks of modesty, and hails it as the progress of an enlarged and enlightened spirit. I am no puritan, and yet I suspect there is no harm in occasionally asking ourselves what our grandfathers and grandmothers would think of several things of the present day. Would not they shake their heads at some of the engravings that adorn our shop windows and even our parlors? Surely their very portraits on the wall must often blush for their waltzing, gallopading and half-dressed grand-daughters. I fear, Mr. Editor, these are signs of a downward course. We are too ready to recognise a criterion of morals in the fashions and sentiments of France and Italy. Begging you to excuse this expression of my own views, if I have given them too freely, and assuring you that my object in writing is chiefly to elicit those of others, on the point in question, I am yours respectfully, Q.

THE CHURCHMAN.

SATURDAY, APRIL 13, 1833.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms*, will be realized, in large accessions to our subscription list.

Appointments by the Bishop for Confirmation.—April 14th, St. Stephen's Church; April 28th, St. Peter's Chapel.

Bishop Onderdonk proposes making a Visitation in the months of May and June, as follows:—

Tuesday, May 7, Patterson, Putnam county; Thursday, 9, Phillipstown; Saturday, 11, Albany, St. Peter's Church, A. M., St. Paul's, P. M.; 5th Sunday after Easter, 12, Cohoes; 13, St. John's, Troy, (Ordination.) Ascension-day, Thursday, 16, Plattsburgh; Sunday after Ascension, 19, Malone; Tuesday, 21, Pottsdam; 22, Norfolk; 23, Waddington; Saturday, 25, Heuvelton; Whitsunday, 26, Ogdensburgh; Whitsun-Monday, 27, Morristown; Thursday, 30, Brownville; 31, Watertown; June 1, Sackett's Harbor; Trinity-Sunday, 2, Adams; Tuesday, 4, Lowville; 5, Turin; Saturday, 8, and 1st Sunday after Trinity, 9, Oneida Castle; Wednesday, 12, St. John's, Troy, (Institution.)

New Selection of Psalms.—An edition of this selection, authorized at the last General Convention, corresponding with the 12mo Prayer Book published by the Press, will be ready and on sale by that institution on Monday next. Others in 8vo, 18mo, and 32mo, are in an advanced stage of progress.

Kenyon College.—We announce, with much pleasure, that the Vice-Presidency of Kenyon College is to be occupied by Professor *D. B. Douglas*, at present Professor of Natural Philosophy in the University of this city, and for a long time, a distinguished professor of the Exact Sciences in the Military Academy at West Point. Professor Douglas will unite with the Vice-Presidency, the department of Natural Philosophy; and will also instruct in architecture and engineering. He expects to reach the College during the ensuing summer.

Tracts.—The New-York Protestant Episcopal Tract Society are desirous of completing their set of stereotype plates, which has hitherto extended only to a portion of their tracts. Copies have not been preserved of the tracts adopted and published in the earlier years of the Society's operations, and the Committee of Selection and Revision are unable to discharge the duty committed to them, of having the whole series prepared in stereotype, and an assortment of all the Society's tracts kept constantly on hand. They will be much obliged to any member of the Society, or other person, who will send to the Protestant Episcopal Press, (46 Lumber-street,) as a gift, or loan for use, for the purpose named, either of the following tracts; viz., No. 2, 3, 7, 8, 10, 11, 12, 13, 14, 15, 23, and 29.

The Missionary Record for March contains little intelligence relative to the Society's operations—less than we could have wished for concerning those on our western and south-western frontiers. It is, however, by no means deficient in interest or adaptation to the designed end. *Six* new Auxiliary Associations are announced: viz., of Grace Church, Providence, R. I.; of St. Paul's Church, Chester, Pa.; of St. Martin's Church, Marcus Hook, Pa.; of St. John's Church, Concord, Pa.; Juvenile Missionary Association of the Swedes' Church, Philadelphia; and of St. Stephen's Church, New-York. Bishop White's Letter of Instructions to the General Agent, and Bishop B. T. Onderdonk's Recommendatory Letter, are reprinted in the Record, with explanatory additions. The extracts from the "Propaganda" are continued from the February number, presenting, in this, the opinions of Archbishop Secker and Bishop Benson. The constitution and by-laws of the General Domestic and Foreign Missionary Society are, as we think very wisely, reprinted entire, together with lists of the several committees of the Society.

The Treasurer's Report, (Feb. 15th to March 15th) acknowledges, from Maine, for Greek Mission, $10: from Massachusetts, not specified, $103 94; from Rhode Island, $1 56: from Connecticut, for Green Bay Mission, $20: from New-York, for Green Bay, $610; for Greek schools, $112; not specified, $85: from New-Jersey, $20: from Pennsylvania, for Greece, $300: for Kentucky, $50: for North-Western Mission, $5: for Greek schools, $6 65; not specified, $110: from Maryland, for Greece, $100; for Valley of Mississippi, $30; not specified, $55: from District of Columbia, for Greece, $22 30; for Valley of Mississippi, $6: from Virginia, for Greek school, $66; for Greek buildings, $10: from South-Carolina, for Greece, $25; not specified, $45: from Ohio, for Greece, $8:—Total, $1801 85, exclusive of $8, on account of the Record.

To Correspondents.—See below, under *Temperance Societies*. "Quæsitor" is informed that the piece of intelligence which, it appears, so strongly excited his surprise, is substantially correct. The associations in which the Society for Propagation of the Gospel originated, had it for one of their objects to quicken the devotion of the members by the frequent use of social worship. In some, we believe, the daily service of the Church was used every morning and evening. The Rev. Anthony Horneck, the author of some of the best books of devotion and practical piety extant in any language, was one of the chief promoters of these societies.

Temperance Societies.—The admission of "Another Layman's" gratulations on this subject, has involved us in some difficulty, which we find the answer of "Temperate" has not tended to diminish. Communications pour in upon us from all quarters, viewing the subject in almost all possible lights, and making statements and advancing opinions as widely discrepant as azimuth and zenith, yet without exception containing more or less of truth, and all appearing to be written in the best possible spirit. What shall we, poor editors, do? Shall we give "Another Layman" a column more, to wipe off the aspersion with which he thinks "Temperate" has bedabbled his fair fame, and bring on our readers at least as much of rejoinder in an ensuing number? This would never do: and besides, "An old fashioned Churchman," and "A Friend," and half a dozen more, have as much right to be heard on the main question, and would, in all probability, arouse at least an equal number of antagonists. There would be a prospect of supply for our "Communication" head, for a month at least, it is true; but whether "for the edifying of one another in love," is more than a little doubtful.

To come to the point—we can assure "Another Layman" that he has mistaken his man in "Temperate," who, we now know, was as ignorant when he wrote, as we were at the same time, on whom his animadversions would fall. Were our correspondents to converse five minutes on the subject in debate, we are assured that they would perfectly agree.

For our own part, we have not been, and do not intend to be, *enlisted advocates* of the plan of "Temperance Societies," nor can we approve of *all* the steps taken by their friends: but God forbid that we should *oppose* them, or their measures, as yet developed! And nothing shall restrain us from awarding the due meed of praise for the *great* results which they have effected, and rejoicing in the anticipation that they will yet do much more. It may be that in not going the entire length of a full sanction, we show ourselves 'weak brethren,' oppressed by undue timidity, perhaps by an over-tender conscience. If so, the 'strong' know their duty, and let them not cry 'Snake in the grass,' because we do not profess a confidence that we cannot feel. On the other hand, we see far less ground for distrust than others, perhaps far better judges, have discovered: let them not set us down for partizans, if we persist in thinking that "he that is not against us, is on our part," and that although rash men have abused the principle of Temperance Societies, by assuming God's province, and making it a term of admission to the pledges of grace—and hasty men have set up a proscription list, branding all who come not into their measures with advocacy of crime, and enmity to holiness—still those institutions have done much good, will do much more, and whatever course we may think better for ourselves, furnish the best for many others.

The witty article of "A Faithful Reader," as it falls, if anywhere, on ourselves, is not liable to the objections above stated. As it brings facts forward in an agreeable shape, we have thought it best to let our readers have it.

City-Mission Society.—We are gratified to be able to announce that the privileges attendant on incorporation have been conferred on this Society, by unanimous votes of the Senate and Assembly of the State. For the transaction of its business, and that it might possess a legal title to its church edifices, schoolrooms, &c., this grant was highly desirable to the Society.

LITERARY.

The Death of the Righteous; or, the Way of Holy Dying. By M. De La Placette. *Translated from the French by* Lewis P. Bayard, A. M., Rector of St. Clement's Church, New-York.—New-York, P. E. Press, 18mo., pp. 410.

"Drelincourt on Death," like this, a translation from the French of an eminent reformed minister, has been one of the most popular books in the English language. This, we can confidently say, deserves to be not less so. We hope to give it the portion of attention which it merits, in our next. In the meanwhile, we heartily commend it to the reader.

Domestic Portraiture; or, the Successful Application of Religious Principles in the Education of a Family, exemplified in the Memoirs of three of the deceased Children of the Rev. Legh Richmond. New-York: Leavitt, pp. 292.

The name in the title page would secure an extensive circulation for this book, be its value what it might. It is well: for, although the perusal of three chapters and a hasty glance at the rest, hardly qualify for criticism, yet they enable us to say that this 'Portraiture' is most interesting, and promises great usefulness; not indeed as a finished system of religious domestic training, but as a copious repository of materials—hints, examples, counsels and principles, for the aid of the conscientious parent. May it have much effect—effect so greatly needed, in calling the attention of Christian parents to their duty, and directing the many in the way which they would follow, but know not how.

Boys and Girls' Library, No. VI.—*Natural History; or Uncle Philip's Conversations with the children about Tools and Trades among inferior Animals.* Harpers, New-York: 18mo. pp. 213.

This deserves high praise. It displays much tact and ingenuity, guided by sound judgment, and controlled by fervent piety. Such books for the young are scarce, and likely to be so; for few are able to produce them. The work is full of good cuts, illustrative of insect anatomy and nidification. Children will delight in it, and profit by it.

Manual for the Afflicted.—It is with much pleasure that we learn from the Episcopal Watchman the fact that "Allen and Ticknor, Boston, have put to press, and will soon publish, a *Manual of Consolation for the Afflicted*, by the Rev. Thomas Hartwell Horne, [not *Howe*, as the Watchman has it,] B. D.; with an introduction, and an Appendix of devotional poetry, by the Rt. Rev. George Washington Doane, Bishop of New-Jersey."

The Watchman subjoins several high commendations of the work, from the (London) Christian Remembrancer, the (Dublin) Christian Examiner, the Evangelical Magazine, the Wesleyan Magazine, and the Home Missionary Magazine. A practical work may, without much hazard, be set down as possessing more than ordinary claims to notice, when it can command the eulogies of High Churchmen, Low Churchmen, Baptists, Methodists, and Congregationalists; being itself, withal, put forth by one whose principles have never been concealed, and cannot be very acceptable to at least three of the parties joining in his praise. The secret of such combination in his behalf, lies, we doubt not, in the fact that Mr. Horne has shown the *true* Churchman, the humble, earnest, faithful messenger of a crucified Lord, skilful rightly to divide his Master's word of truth, and able to give to every one that needeth.

Need we say that Mr. Horne's book will be to American Churchmen doubly valuable, enriched as it is with the sweet strains of one of the ornaments of their own Church?

Mrs. Willard's *Series of Addresses, in favor of establishing at Athens, in Greece, a Female Seminary, especially designed to instruct Female Teachers,* published by the ladies of the "Troy Society," for the benefit of the proposed institution; has been too long unnoticed by us, and we should be ashamed, were not *necessity* the cause, to say that we are now unable to recommend what we have not read. Whatever may be thought of the degree of obligation on the American fair to elevate the moral and intellectual standard of their less favored sisters in Europe, there can be but one opinion regarding her who has so nobly obeyed the prompting of her heart, in urging them to the task. Good judges speak highly of the effort, we doubt not deservedly; for the public well knows what Mrs. Willard *can* do, and who can question that in such an appeal, for such a cause, she has put forth all her ability?

Dr. Ducachet has published the *Substance of his Remarks on Episcopal Resignations*, made during the discussion of that subject in the last General Convention: (8vo Norfolk, pp. 42.) We are sorry for it: for he is an able pleader on the wrong side of the question; and now that the practical bearing of the matter is provided for, we can hardly hope that the mere love of the right will induce any advocate of opposite opinions to come forward in their defence. But however we differ in judgment from Dr. D. concerning the *main* topic of his remarks, (for 'other points of the Ohio question' are not left out of this remarkably accurate report of the learned delegate's speeches,) we find much in them to commend, nay admire; and are sure that none will rise from their perusal without the most favorable impressions of the writer's learning, piety, and nobleness of spirit.

The Protestant Episcopal Pulpit for February is out. It contains a profound, but sufficiently plain and practical statement of the doctrine of the Divine Unity, in a Sermon on Deut. vi. 4. by the *Rev. Professor Hall*, of Dartmouth College; with Keble's beautiful stanzas for Trinity Sunday.—Sermons by Dr. Beasley, of Trenton, and Dr. Reed, of Poughkeepsie, are announced as forthcoming in the March number.

The Journal of the Flushing Institute for March sustains the character won by its forerunners. One article, an amusing but truly instructive *jeu d'esprit*, we have already seen transferred to several contemporaries. An interesting obituary of Mr. William Seabury shall be copied in the Churchman of next week.

OBITUARY.

For the Churchman.

Died, on Wednesday, 3d inst., Mrs. Anna McVickar, widow of the late John McVickar, of this city, in the 73d year of her age.

To lament for those who in the course of nature "do now rest from their labors," even in the eye of reason, is vain and selfish, while in that of religion it is both rebellious and ungrateful. To bereaved Christian friends belong better hopes and higher duties, and among the latter is that of recording for the benefit of others, the virtues of one, whose living example God has seen fit to withdraw from our eyes.

The deceased was the cousin of the late Bishop Moore of this Diocese, and daughter of the late Mr. John Moore of Newtown, (Long-Island,) the descendant of one of the earliest English settlers in the colony, and himself long regarded as the patriarchal head of that small but ancient village.

Brought up in the quiet simplicity of rural piety, the character of his daughter seemed to be formed on that primitive and peaceful model. Hence it arose that in after life, she was not spoiled by that prosperity which God dispensed to her in more than ordinary measure. Wealth was to her valueless, but as the means of doing good, and the world in which she lived was ever bounded by the circle of her domestic affections, and her quiet, unobtrusive, yet liberal charities. In the estimate of her character it is not easy to say how much was due to natural temperament, how much to the early operation of religious principles. Neither is it necessary, for in her both unquestionably concurred to form a character so peculiarly blameless, that they who knew her best and longest, can now recall to mind no one word or action, through the varied events of a long life, and the trying duties of all its social relations, which was not marked by a sense both of Christian duty and of native kindness. Her religion was truly that of the heart,—it entered into all the daily duties of life, and under its abiding influence, was she formed to that unpretending truth of character, that single-mindedness of heart and intention, that unruffled sweetness of temper, that spirit of quiet yet active benevolence, and that constant reference of every question to religious principles by which her life and conversation were so peculiarly distinguished. Wherever she dwelt, *peace* was her motto and *religion* her rule. To promote its cause was therefore her first object, and it is pleasing here to record her success. Three churches within our Diocese may be said to owe their origin to her zeal and liberality; viz. that of Trinity Chapel on the north side of Staten Island, to which Mr. and Mrs. McV. gave both the lot and a large proportion of its actual cost—that of St. Michael's at Bloomingdale, the foundation for which was laid by the preaching of Bishop Hobart, to whose family she had afforded a shelter during the yellow fever of 1806, and headed a subscription for its erection (Mr. McV. being in Europe) with the sum of $500. The third was that of St. Paul's, Turin, Lewis Co., which not only originated in her zeal, but has continued ever since to be in no small degree supported by her liberal bounty. Her private charities too were as numberless as they were unostentatious, and for many years past absorbed all her means beyond the simplest provision for her own wants, and all her time beyond that given to family affection and religious duties. To work for the poor was in truth both her labor and her reward.—Through a long and healthful life, useful industry had kept her hands busy and her heart cheerful; but within the last year, the scene was changed. An attack of acute rheumatism, in making her hands idle, had made her thoughts doubly busy, leading her to read and reflect hour by hour on the word of God, and more especially on the love and promises of his blessed Son, insomuch as to have drawn forth from a pious friend, the prophetic observation, that she seemed like one "ripening for heaven." And even thus it was. A rapid but not painful attack of the prevailing influenza was to her the messenger of peace; and surrounded by her children and grandchildren, she sunk to her final rest without pain, without sorrow, and without fear—thus closing a life of piety, by a death of Christian tranquillity, and leaving to those she loved best, as their most valued inheritance, a blessed example of the power and comfort of religion to guide through "the wilderness," and support through "the dark valley of the shadow of death." V.

NOTICE.

A Fair will be held by the Divine permission for the sale of articles useful and of taste, for the benefit of the Sunday School of St. Clement's Church, at Mr. Niblo's Saloon, on Wednesday, the 24th inst., to commence at 11 in the morning and be continued during the evening.

Calendar.

April 14.—1st Sunday after Easter.
—— 21.—2nd Sunday after Easter.
—— 25.—St. Mark.
—— 28.—3d Sunday after Easter.
May 1.—St. Philips and and St. James.
—— 5.—Fourth Sunday after Easter.
—— 12.—Rogation Sunday—Fifth after Easter.

INTELLIGENCE.

DOMESTIC.

Ordination.—At a special ordination, held in Christ Church, Hartford, on Sunday, the 24th of March, Mr. James A. Bolles, was admitted to the holy order of deacons by the Right Rev. Bishop Brownell.—*Episc. Watchman*

Confirmations.—*Penn.* A Confirmation was held in St. Andrew's Church, [Philadelphia,] on Sunday last, by the Right Rev. Bishop White, when 38 persons were confirmed. Also in Trinity Church, in the afternoon of the same day, when 22 persons were confirmed.—*Episc. Rec.*

Connecticut.—The holy rite of Confirmation was administered in Christ Church, Hartford, on Sunday, the 31st of March, by the Right Rev. Bishop Brownell, to 27 persons.—*Episcopal Watchman.*

Clerical Changes.—The Rev. John B. Clemson has resigned the superintendency of the Episcopal Manual Labor School in Delaware; and now occupies the rectorship of the churches of St. Paul's, Chester, St. Martin's, Marcus Hook, and St. John's, Concord, all in Delaware County, Pennsylvania.

The Rev. Chauncey Colton, has received and accepted the appointment as successor to Mr. Clemson.

Rev. Dr. Wainwright.—We are pleased to learn that the Rev. Dr. Wainwright of Grace Church, has declined the flattering offer made to him by Trinity Church, Boston. Seldom has any anticipated clerical transfer been more cordially deprecated by a congregation than that of the Rev. head of Grace Church, and the gratification at his decision will, we are sure, be no less universal than cordial. Not only the church, but society at large, and its literary portion especially, would have felt the privation, and cannot but be pleased with this intelligence.

N. Y. Standard.

College Record.—Our negligence has suffered the following item of information to travel to Ohio, and return to us thence as *new*. We participate fully in the gratification expressed by our brother of the Gambier Observer.

St. John's College, Maryland.—We are gratified to learn that the Legislature of Maryland has yielded to the claim of this Institution, and granted $2000 per annum in addition to the annual grant of $1000 previously allowed. This, says a correspondent of the Editor of the Watchman, makes the income of the College fully adequate to its maintenance on the enlarged scale which has been long ardently desired by the friends of education in Maryland.

Gambier Observer.

PAROCHIAL EFFORTS.

Trinity Church, Elkton.—We are informed that this church, of which the Rev. W. H. Rees is rector, was consecrated by the Right Rev. Bishop Stone, in November last. It is 30 feet by 50, finished in imitation of granite, and is furnished with an organ and a bell. The pews are all rented, and the congregation has increased considerably. The spiritual condition of the church is represented as encouraging. The present Rector, on taking charge, found but one communicant in it. The number at present is 18.—*Episcopal Recorder.*

St. Paul's Church, Norfolk, Va.—What were but lately the walls and roof of the venerable Parish Church, erected a century ago, with all the evidences of primeval simplicity, are now the exteriors of a beautifully furnished church, for the use of the Protestant Episcopal denomination, its original founders.

The building was consecrated a few days since, and is occupied by a congregation under the care of the Rev. Mr. Boyden.—*Atlas.*

FOREIGN.

Jamaica.—Thirteen parochial chapels have been built in the Archdeaconry of Jamaica since the year 1825, without the aid of any Parliamentary grant, except in the instance of St. George's Chapel, at Kingston. Two other places of worship have been erected by proprietors of estates in the parish of St. Ann, and St. Thomas in the east. The Vestries in St. James' Trelawney, and St. George's parishes, have passed resolutions, and have contracted for the erection of additional places of worship, soon to be duly consecrated for divine service. The new chapels are generally well attended by the slave population.

Schools have been established for the free admission of slaves in some of the towns, and Sunday Schools are attached to most of the places of worship.

The reports of the clergy all concur in bearing testimony to the intense and earnest desire on the part of the slaves for religious instruction. The labors of the pious and zealous minister have never been disappointed in the good effects resulting from his attention to their spiritual welfare.

Marriage is becoming every day much more frequent amongst them, and a faithful discharge of the duties and obligations is in proportion to their advancement in religious knowledge. As the important doctrines of the Christian covenant become more justly estimated, and its pure doctrines better understood and felt, a marked influence on their conduct and character is clearly observable.

Catechetical instruction of the slaves forms a part of the service at all the places of public worship, and is expressly provided for by the clergy act of this Island.

Barbadian.

New Churches in England.—The commissioners for building new churches have just made their twelfth annual report. They state that at the time of their last report 168 churches and chapels had been completed, in which accommodation had been provided for 231,367 persons. Since that time 20 churches and chapels have been completed, capable of accommodating 16,361 persons. So that on the whole, 188 churches or chapels have now been completed, and therein accommodation provided for 257,728 persons, including 142,121 free seats. The commissioners state further that there are 19 churches and chapels now building, and that they have approved plans for building eight more.—*Albion.*

SUMMARY.

Change of Profession.—Commander Percy F. Hall, R. N. of Plymouth, has resigned his commission in the service, and published a pamphlet, assigning his reasons for this step, which it appears are connected with religious scruples, and a desire to preach the Gospel.—*Ib.*

Dr. Clarke's Library.—It is somewhat remarkable, says a London paper, that Adam Clarke, who states in his recent Auto-Biography that he left his father's house with only three half-pence, should have collected a library surpassing that of any of our bishops. It is rich in every department of Theology, and abounds in curious articles of northern and eastern literature.

Perhaps the London writer did not know, exactly, the extent of the libraries of some of the English bishops.—At all events, it is clear that some money must have passed through Dr. Clarke's hands, in the collection of such a library.

Mr. Watson's Works.—The British Wesleyan Book Committee have agreed to purchase the manuscripts and copy-rights of works of the late Rev. R. Watson, for £2,000, subject to the approval of the Conference.—*Boston Recorder.*

Romish Missionary Establishment.—From a document issued at the last academical examination at the College de Propaganda Fide, in Rome, no fewer than 32 different languages appear to be spoken under its roof. They consist of Latin, Hebrew, ancient and modern Greek, Chaldæan, Syriac, Arabian, Persian, ancient and modern Armenian, Illyrian, Ethiopic, Georgian, Albanian, Bulgarian, Wallachian, Coptic, Curdic, Turkish, Servian, Italian, French, English, Scotch, Irish, German, Flemish, Dutch, Spanish, Polish, Russian, and the wild dialect of Canada. The pupils of the college, who delivered orations at this examination, are mostly natives of the various regions in which those languages are spoken.—*Albion.*

Blind Traveller.—Mr. Holman has returned to his native country (England) after an absence of more than five years, during which he has circumnavigated the globe, and travelled on the continents of Asia, Africa, America, and Australia, and through the islands of the Mauritius, Ceylon, and Van Diemen's Land. He has also visited China, beside the islands of Madeira, Teneriffe, St. Jago, Fernando Po, Ascension, Madagascar, the Ley Sheles, Penang, Singapore, and various other remarkable places. When we reflect on the gigantic nature of his undertaking, and the great disadvantages with which he must necessarily have had to contend, we cannot too much express our admiration of the firmness of character, and extraordinary perseverance, which projected and accomplished what few other individuals would have ventured on, although in the full possession of the whole of their faculties. If in the former publications of Mr. Holman's Travels over the greater part of the continent of Europe and in Siberia, we met with so many interesting evidences of the acuteness of his observations, clearness of description, and personal adventures, how much additional gratification may we not anticipate from these more recent and extensive peregrinations! Nothing in literature can be more curious.—*Lit. Gaz.*

Reformed Church of the Netherlands.—In 1829, there were in the communion of this Church 1,367,793 members; since that time, a considerable increase has taken place.—During the year ending May, 1830, there were 104 persons licensed to preach, and 85 remaining unsettled, who were previously licensed. The entire vacancies amounted to 53. In 1830 there were 635 students of theology.

This body is about renewing its correspondence with the Dutch Church in this country.—*Alb. Journ. and Tel.*

Straightening a Steeple.—The church of Wybunbury, near Nantwich, Cheshire, Eng., having very much sunk on the north side, it is considered necessary to take down the nave entirely. The tower, also, which is a very firm one, has declined five feet eleven inches from the perpendicular. Mr. Trubshaw has engaged to set it straight by the following method, which he is in progress of accomplishing:—An iron girder has been passed through the steeple from north to south, and has been secured by strong iron plates at each end; the earth has been removed from the inside to the depth of several feet below the foundation, which has been laid bare on the outside, and such stones as might bind the base on the north have been broken. Under the foundation on the south side a row of holes in a horizontal line have been bored from within by a screw auger which, it is expected, will cause the foundation on that side to sink; and by repeating this operation, it is considered that a sufficient quantity of earth may be gradually removed, so as to allow the tower to right itself without damaging the fabric.—*Chester Chronicle.*

BOARDING AND DAY SCHOOL.

Miss Angelica Gilbert continues her School for Young Ladies, at No. 113 Bleecker-street, [near Le Roy Place.] The Summer Term commencing on Thursday, 9th May next.

Her assistant Instructresses, are ladies of the highest qualifications for the trust, in point of education and experience, and she personally teaches Music, Vocal and Instrumental; and though employing an excellent French Master, superintends this branch, to aid and advance the younger Scholars.

The Scientific Branches are thoroughly taught, as far as the age and capacity of the Scholar permit.

Once in three weeks a Review of Studies takes place, and a Register of Merit is kept, which parents are invited to inspect, and thus take part in the Moral Government of the School. Strict attention is given to propriety of deportment; and principles of correct conduct are sedulously inculcated.

The most respectable references may be given to Clergymen and other Gentlemen, and parents of Scholars.

The Bill of Terms communicated on inquiry. 4w.

April 9, 1833.

ACKNOWLEDGMENTS.

EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz:—

1833.	*Missionary Disposable Fund.*	
April 11.	From Rev. James D. Carder, collection in St. John's Church, Ithaca, March 17,	$14 29
April 6.	From Rev. John Reed, collection in Christ Church, Poughkeepsie,	14 00
	Education Disposable Fund.	
April 11.	From S. Cleaveland, by the hands of Mr. Charles Keeler,	20 00
		$48 29

Benjamin M. Brown, *Treasurer.*

April 12, 1833.

AUXILIARY N. Y. BIBLE AND COM. PRAYER BOOK SOC.

The Treasurer gratefully acknowledges the receipt of the amounts as under, in aid of the Stereotype Fund for the Bible.

From	Ogden Hoffman	$20
"	Lindley M. Hoffman, per O. Hoffman	10
"	Martin Hoffman, do.	10
"	Thomas W. Ludlow, do.	20
"	James Jameson, per H. Cotheal	3
		$63

Richard Oakley, *Treasurer,*
No. 122 Front-street.

April 10, 1833.

NEW-YORK PROT. EPISC. TRACT SOCIETY.

The Treasurer of the New-York Protestant Episcopal Tract Society, acknowledges the following sums, viz:—

1833.		
April 7.	From Miss Kunze, to constitute herself a Life Member	$10
	From a Subscriber	1
		$11

Thomas Browning, *Treasurer,*
At the Press Buildings, No. 46 Lumber-street.

April 10, 1833.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending April 11th, from the following persons, viz:—

H. N. Fargo—Samuel C. Nichols, *with remit*—Stimpson & Clapp—E. A. Stevens, *with remit*—E. Platt, *with remit*—Martin Lee—Rev. E. Punderson—Rev. H. Adams, *with remit*, 2—Stephen Murdaugh—Postmaster, Bryantown—Postmaster, Athens—R. E. Pratt—Rev. A. Jones—Postmaster, Newport, Charles county, Maryland—C. C. Lathrop, *with remit*—Rev. F. H. Cuming—Rev. J. D. Carder, *with remit*—Postmaster, Utica—Rev. Paul Trapier.

NEW PSALMS AND HYMNS.

THE PROTESTANT EPISCOPAL PRESS
Will publish on Monday a neat 12mo edition of
PSALMS IN METRE,
Selected from the Psalms of David; with HYMNS suited to the Feasts and Fasts of the Church, and other occasions of public worship.

PRICES.

Duodecimo,	calf,	38 cents.
"	roan,	38
"	sheep, lettered,	31
"	glazed muslin, lettered,	31

Also, will be published in a few days, neat editions, in 8vo, 18mo, and 32mo, various bindings.

CUMING ON THE SURPLICE.

Just received and for sale, at the Press Buildings,

The Use of Holy Garments, especially of the Surplice, in the Performance of Divine Worship; *A Sermon, preached in St. Mark's Church, Le Roy, N. Y., the last Sunday in Advent,* 1832. *By the Rector, F. H. Cuming, A. M.*—☞ Price 10 Cents.

April 12, 1833.

Stanzas.

"I am the way, the truth, and the life."

Thou art the way—and he who sighs,
  Amid this starless waste of wo,
To find a pathway to the skies,
  A light from heaven's eternal glow,
By thee must come, thou gate of love,
  Through which the saints undoubting trod,
Till faith discovers, like the dove,
  An ark, a resting place in God.

Thou art the truth—whose steady day
  Shines on through earthly blight and bloom:
The pure, the everlasting ray,
  The lamp that shines e'en in the tomb;
The light that out of darkness springs,
  And guideth those that blindly go;
The word, whose precious radiance flings
  Its lustre upon all below.

Thou art the life—the blessed well,
  With living waters gushing o'er,
Which those that drink shall ever dwell
  Where sin and thirst are known no more;
Thou art the mystic pillar given,
  Our lamp by night, our light by day;
Thou art the sacred bread from heaven,
  Thou art the life, the truth, the way.

Charleston Observer.

PARISH RECORD.

From the (Auburn) Gospel Messenger.

ST. STEPHEN'S CHURCH.—PERRYVILLE, MADISON COUNTY.

For a number of years there has existed at Perryville a small company of devoted Churchmen, and they have been served by several humble and devoted Missionaries, who, though not supported as our brother "Clericus" would seem to think they should have been, still are willing to "labor in word and doctrine." The following items are gathered from a letter addressed to us by the present occupant of that station, who with a family consisting of a wife and children, lives upon far less than "Clericus" would think it possible to feed "so many." For a long time, they had no place of worship but an old school house. In the Autumn of 1831 they resolved on an effort to raise a church. A subscription was opened, and in January, 1832, they commenced getting timber and other materials. In less than a year they saw their church completed, painted, and provided with a bell of 700lbs. weight.

Though some valuable aid in this work has been received from liberal men not belonging to the congregation, the chief expense has been met by the persons composing it. And yet, says the Missionary, "the aggregate wealth of the society does not amount to more than thirty thousand dollars." We are not informed of the expense of the edifice, which is 53 feet by 36, but we receive the impression from our brother's communication, that the congregation will not be in debt.

When we look at these and similar exertions, we are constrained to say,—and we hope our remark will offend none,—Build cheap. No evil in human affairs is more to be shunned than heavy debt—most of all is it to be deplored in an infant congregation.

CHURCH PRINCIPLES.

MISSIONS.

We have pleasure in copying the following candid and just observations from the organ of the Dutch Reformed Church in this city, the 'Christian Intelligencer.'

Without any preference of the forms and government of the Episcopal before the Presbyterial order, I cannot but commend the candor, and the domestic attachments to her own family, contained in the following part of the address, [the last Pastoral Letter.]

> "Without envying the *reputation of other societies*, in their doings under the sanction of this high behest, it cannot come under the charge of a sectarian spirit, when we consider it as due, alike to the integrity and to the reputation of our Church, that in the progress and in the consummation of so great a work, there ought not to be *unseen and unfelt, those* of our institutions, *which* we boast to have inherited from the *purest ages:* and a *departure* from which, we lament in many societies of our fellow Christians; whatever merits they may otherwise possess, commanding our esteem, and our affection."

It is now, more than for many centuries past, admitted that the missionary obligations lie upon the Christian Church, and that the power and efficacy in evangelizing the world, has been lodged, by the Captain of our salvation, in the Church.

But *where* is the Church? Where shall we find the entire body of Christ? When the great Husbandman sowed the field of the world with the good seed, behold the great adversary sowed tares among the wheat. Even in the days of the great Apostle of the Gentiles, there were divisions in the Church. One saith, I am of Paul—and another, I of Apollos—and another, I of Cephas, and there was then, (as there always will be,) some one, who, claiming the pre-eminence, said, "I am of Christ." It is very well for the purpose of inculcating unity of faith and love, to say in the language of the same Apostle, "Is Christ divided? was Paul crucified for you? or were you baptized into the name of Paul?" but if we expect by all this to bring all the different parts of Christendom into external unity as one family, we might as well attempt to reduce the multiplied elements of physical world into one and the same primary atom.

Notwithstanding the pretensions and arrogance of any denomination, which like the great prototype Diotrephes, wish the pre-eminence among the brethren, we shall be obliged to let the wheat and the tares grow together until the end, the great harvest of the world!

An attempt at amalgamation has been tried, but as in the building of Babel, there has intervened the confusion of tongues, and perhaps all this has been permitted to scatter them abroad throughout the whole earth.

It is now practically demonstrated that we are not to look to the Church in her *collective capacity* to evangelize the world, but "individually, according as God may have furnished with ability in their respective spheres." This view of the subject the Episcopal Church seems to take, and I do not know any other course that can be long followed without "confusion worse confounded."

As long as the Churches conceive each its respective and distinctive principles of faith and practice as essential, I cannot see how they can unite on some common ground, or yield to any more enterprising and successful operator in the foreign missionary field. Such a course would be leaving the Heathen to tender mercies, to which they judge it not safe to trust their own comforts and salvation!

What then must be done? the answer, and only practicable direction that can be given, is, that each denomination should awake to the importance of the work, in its individual capacity, and all provoke one another by casting out as many devils as they can. The field is the world, and without any controversy at all, the field is large enough for all, without the necessity of crossing each other's path.

Let every denomination cherish the noble spirit of Paul, and send its Missionaries where Christ is not preached—let a holy and generous emulation be excited, and let each work "as God may have furnished them with ability, in their respective spheres," and the work will go on, and then, and not until then, there will be any ground of the hope of the "contemplated end of all exertions in the holy cause, the hastening of the time which will assuredly be brought about by the providence of God, although not without the instrumentality of means, 'when the earth shall be covered with the knowledge of the Lord as the waters cover the sea.'"

I therefore, together with many of the most judicious observers of the signs of the times, coincide with the view which the Episcopal Church has taken of the mode of doing this great work, in the individual capacity, but she ought to bear in mind that this position will require greater exertions and much nobler enterprise, than "the reasonable share of attention" she has hitherto contributed, or than may have been contemplated in the address. Much has been given her, and much is expected from her by those interested in the cause of Missions, and much will be required from her by our common Lord in the development of his providence and grace.

These observations are made in the spirit of Christian kindness, and with that homage of due respect which the writer professes to pay to any and every section of the great household of faith.

PRACTICAL.

ZEAL FOR THE TRUTH.

We often hear the sentiment that "no man has any business with another's creed, whether it is right or wrong."—There is truth in this sentiment, so far as this, that no man is to undertake to be lord over another's conscience. We subscribe to,—yea, rejoice in that protestant principle that "God alone is lord over our conscience." May the day never come when one man shall be answerable to another man as a dictator, for what he believes. But here is not the real difficulty, with those who use this tradition. In obedience to the apostolic injunctions to "contend earnestly for the faith once delivered unto the saints," and to "prove all things," and to "believe not every spirit, but try the spirits, whether they be of God," men of faith and prayer, and jealous for the honor of Christ and his truth, of different *Christian denominations*, are conversing and reasoning, and writing, and preaching, and printing, for the plain exhibition of "the whole counsel of God;" and whenever they discover sentiments or practices "not according to godliness" and "the truth of Christ," they endeavor to point them out, to show their variance from the Scriptures, and their dangerous tendencies on the souls of their fellow-men; and seek to persuade men of "the truth as it is in Christ Jesus." They perhaps sometimes, in the moment of debate, express themselves with a decision and energy which has the aspect of censoriousness; and now and then a man is to be found who deals in an unbecoming asperity with his opponents; but the object of showing forth the simple truth of God, and of leading men to embrace it, and become established in it, and thus honoring Christ, their Lord and Master, this is the object at which they are aiming. Of course, in doing all this, they come across the consciences of some, and this makes them uneasy. This, again, begets unpleasant feelings toward those who are the occasion of this disturbance of their spirits. And as no man loves to be proved in an error, it follows also, as a matter of course, that the complaint is made that there is an effort to interfere with the rights of conscience and of private judgment, to meddle with men's opinions on matters of faith, to set up an exclusive system of religion, and to introduce divisions into society and the churches. Along with all this there is a great cry about "disturbance of the peace," of "illiberality," and "want of candor." And so it comes about that many, in order to protect themselves from being disturbed in their indifference to religion, and in holding to some system of erroneous doctrine, entrench themselves behind this said position, that "no man has any concern with another's faith."

We shall have the assent of every man who has a spark of honesty, or respect for religious things, that there is *one Being* who, beyond all question, has a serious concern in every man's creed. God, who gave the Bible to us, as a revelation of his truth, has a right to concern himself in our creed, and to judge of it, and of us, as being "in the truth," or in an error. And,—holding any thing which is in variance from his revelation, and called in question by Him, we have no right to say, "Why doth *he* find fault?" If, then, God has written a volume full of truth, and sent it down from heaven for our instruction, has he not given us something to believe, and are we not bound to believe it? If he has given warnings against "turning the truth of God into a lie,"—against "believing a lie," against "resisting the truth;"—is it not to be supposed there is danger of doing these things; and that we are bound to look to it that we be not "found even fighting against God?" If he has foretold that some will "privily bring in damnable heresies, denying the Lord that bought them, and bringing on themselves swift destruction," are you not thankfully to take of God these *warnings*, and to look well to it, likewise, that *you* be not "led away by the error of the wicked," "privily" assailed by these "damnable heresies;"—and especially, that you become not an ensnarer of the souls of others, with your own, by embracing, and advocating in your conversation with them, such heresies? This being so, is it not right that your responsibilities as thus disclosed in the word of God, should be freely and fully set in view, and urged for consideration? "Exhort daily," says the word. Can it be questioned that it is a duty binding upon all men, as the subjects of God's government, and to whom he has made communications, mutually to promote in one another, a consciousness of responsibility to God for their belief?

If God has friends in this world, who love his truth and honor, certainly he justly expects of them, *as his friends*, that they will fearlessly assert his truth, and that they will stand for its defence, against the errors which are set forth in various ways. The opposers of evangelical truth themselves being judges, it is to be expected of Christians, that they will "speak boldly as they ought to speak," of the truths of God, and of the errors opposed to them; and labor faithfully to promote a knowledge and belief of the truth, in the use of all those means of persuasion which were used by the apostles and early Christians, in propagating Christianity. That professing Christian preserving a timid silence, when truth is derided and error asserted, gives occasion to the opposers of evangelical truth to laugh, and sad premonitions that he will one day turn out to be a traitor to the cause of Christ. Can it be that he is a true "son of God," and belonging to the kingdom of heaven, if, when the honor of his Father and his God is thus touched, he feels not, speaks not, bears no testimony for it, makes no effort to convince those who gainsay and resist? To illustrate this, here is a freeman, of our own republic, who in a foreign land hears the republicanism of our country derided and denounced, by the flatterers of an oppressive monarch, or the ministers of a despot; hears the principles of our constitution misrepresented, our blessings treated with scorn, and the man who defends and seeks to propagate republicanism, is meddling with the political creeds of crowned heads, the princes and nobles, and aristocrats. Suppose this American to shrink away into a corner and let all this abuse of our country pass without one word of remonstrance, explanation, or defence; and lets the laugh of scorn and derision go on, to the reproach of the land of his birth and privileges! Is this man a patriot? Doubtful. A friend of his country? He certainly is giving no proof of it. A performer of his oath to support the constitution? Not in this instance, at any rate. Have you any proof that he may not yet be wheedled into the views of an unrighteous monarchy, or a grinding despotism; and one day show himself a discarder of his country, and a minion of unrighteous domination?—Not a particle of proof that he will not do the whole of it. What true hearted American, under such circumstances, would not let his voice be *heard;* and that *boldly* too; and give *evidence*, "to all whom it might concern," that he knew how to defend his country from reproach; and that, standing on a monarch's soil, or even at the foot of a monarch's throne,—he is not afraid to say, in a monarch's ears, with all the splendor of royalty and nobility glittering before his eyes, that he is an American, and a lover of the American constitution, and a defender of American character; he will take the liberty of an American any where, to speak his mind freely; to declare the privileges of our constitution, to defend them from aspersion, and to expose misrepresentations of them, come from what quarter they may; even from the throne of any king on the face of the earth.

Now the citizen of Zion is, as St. Paul said of himself, "a citizen of no mean city." And whatever touches Zion's interests, and the honor of Zion's God, and of the Gospel of his Son, should "touch the apple of his eye." If God has given him to "know the truth, and to be made free by it," he is to "*speak* what he does know, and to testify what he has seen,"—that so doing, if men "receive not his witness," it shall not be his fault that errors abound, and souls perish through their influence.

It is, so much as this, also, one man's concern what is another's creed, that if he sees one in danger of becoming ensnared,—or already so,—by a perverted view of religious truth,—or what is the same thing,—a practical error, it is his duty to make him aware of it, if friendly, fair, and explicit showing can do it; and to endeavor to persuade him to embrace the truth. To take a plain illustration, here is a man who professes a wish to go from some place in Vermont, to the city of Washington. But I find him on a route which, if he pursues it, will take him into the forests of Canada, to the loss of time and expense, the hazard of his interests, and perhaps of his life. Beyond all question, he has a perfect right to his opinion, or "private judgment," that he is on the direct road to the city of Washington, in going thither. But it is also beyond question my duty, as a friend, a humane man, and as a Christian, to tell him that he is under a mistake; and to spread out before him the map, and show him that the route he is on will certainly take him 500 miles wide of his object.—He can, if he pleases, say that I have no business with his travels; that he knows the road and the country, as well as I do; that the city of Washington lies all along, from one end of the country to the other; that there are a great many ways to it, and that let a man take what road he pleases he will get there; that, moreover, this is a free country, and that every man has the "right of private judgment" on the location of places, and the best way to get there; and that I have no right to dictate to him respecting the matter. But all this is nothing to the purpose. If Washington lies south from this, and not north; and if taking a south road will lead him to Washington, and if travelling north will lead him nearer to Labrador than Washington, if I make pretensions to "loving my neighbor as myself," it is my duty to concern myself about his journey, so much as to use all the persuasions I can present to him, to take the right road, rather than the wrong one. When I have so done, he is as much at liberty as he was before, to take the wrong one; but it will not be my fault.

So of the Christian; the believer of the truth of "Christ Jesus and him crucified." The grace of God has shown him the way to heaven. Here is your neighbor, who, if the Bible is true, is in a dangerous error. This friend says he is in the way to heaven; that you have no concern with his sentiments or doings on the subject; that he knows as much about the Bible as you do; that there are a great many different ways to heaven, and that men may take which they please, they will arrive there; that he has a right to judge for himself on religious matters, without any officious intrusion of your sentiments. All this is nothing to the purpose; if God has said it, "there is a way which seemeth right unto a man, but the end thereof are the ways of death;" if God has said, "*Strait is the gate, and narrow is the way*, (and mark, he speaks of but one gate and one way,) which leadeth unto life, and few there be that find it," and "wide is the gate, and broad is the way, which leadeth to destruction, and many there be which go in thereat;"—if he has said, "Except ye repent ye shall perish"—"he that believeth not shall be damned"—"without holiness no man shall see the Lord;" if he has said that he "knoweth (he approveth) the way of the righteous, but the way of the ungodly shall perish;" and if you make any pretensions to being a lover of souls, and desirous of their salvation; then, beyond all question, it is your duty to do all you can to show him the way to life and salvation. Whether you come across his prejudices or not, please him or displease him, you are to employ all the persuasions you can master, and this in the earnestness of Christian affection, to induce him to enter the "strait gate," rather than the wide one;—the narrow way, rather than the broad one;—the path which leads to life eternal, rather than that which God has said "leads to destruction."—Your friend, after all this, is as much at liberty as before, to choose the way of unbelief and unconversion, to eternal sorrow. But it will not now be your fault. God has said it. "If thou warn the wicked of his way, to turn from it, if he do not turn, he shall die in his iniquity; but thou hast delivered thy soul."—*Vermont Chronicle.*

SINCERITY.

What is *sincerity?* and what is *sincerity in the belief of an error?* Is a feeling or action of course right and approvable, or does it admit of an apology, because it is *sincere?* Let us look at some things which we do with great and undoubted sincerity. Men sometimes *hate* one another, *most sincerely*. But is sincere hatred an innocent exercise? and is it an apology for one man's hating another, if he is sincere in it? Men do sometimes abuse one another, with all their hearts, i. e. sincerely, by slanderous treatment of each other's characters. They talk out their feelings of animosity toward one another, just as they are; and their words and actions in so doing *are* doubtless an exact picture of their inward thoughts and feelings. And the Searcher of hearts sees that they are, really, sincere in abusing one another. But is their sincerity in so doing a sanction for so doing? Have you a right to talk and act as you please, if you will only talk and act just as you feel? Sincerity is a relative term. It asserts good or evil of a being, according to the nature of his actions. Gabriel sincerely loves God: and Satan sincerely hates him. Is there any doubt that the one is holy in his sincerity, and the other sinful? A pious man sincerely believes and loves the truths of God's word; an unconverted man, in different degrees of obviousness, sincerely dislikes the same truths. Is there any doubt that the first is approved of God, and that the latter are justly held guilty and condemned?—*Vermont Chronicle.*

RETRENCHMENT.

The error consists *in looking, and teaching the Christian community to look, to retrenchment, as the source on which they are to rely for funds.* Observe, we do not object to the retrenchments, nor to the proposed application of the sums saved by retrenchment; but to the idea that this is to be the source *on which we are to rely* for funds. We object to this principle, because, first,

It leaves the principle of *avarice* to operate unchecked, in full vigor. It leaves a man at liberty to think that he may do all his duty to a perishing world, and still be as much devoted to money-getting as ever. You apply to a man to contribute for foreign missions. He replies, that he is unable to give any thing. If you are so bold as to ask *why*, and he is so complaisant as to tell, he will say, because his business is so arranged that all his income will be required to carry it on, to execute his plans for acquiring wealth; perhaps to pay six per cent. interest on money, which he is using at a profit of twelve per cent., or to pay for property bought, or workmen hired, at an equally advantageous rate. Ten to one, his inability is precisely of this kind. Such a man needs for his own spiritual good, to be relieved from this bondage. He is "entangled with the affairs of this life," so that he cannot "please him who hath chosen him to be a soldier," and he needs to be set at liberty. The greatest kindness you can do him, is to show him his real condition, and so press his conscience, that he will break his bands asunder, and no longer be the slave of mammon, but will lay his plans for the transaction of business in such a way, that he will not be "entangled" by them as he now is. Instead of this, the error we are considering shows him how he may give so much as will pacify conscience, and still serve mammon as devotedly as ever. It opens a path for his conscience, to *get round* a difficulty which ought to be *removed;* and by its aid he becomes, perhaps, a liberal contributor to foreign missions, without being at all a better man. Indeed, the habit of thus cheating conscience periodically, and taking to himself credit in consequence, as having done his duty, cannot fail to make him a *worse* man. Will the real friend of holiness consent to get funds on such terms?

We object to the principle, again, because *it helps men to think they practise self-denial for* Christ's *sake, when they do not.* A man is asked to give a dollar for foreign missions. He says he cannot—meaning that his plans of business and of indulgence will require all his income. You tell him of some retrenchment, such as we have spoken of, by which he may save the dollar. He saves the dollar in that way, gives it, and says, "I have now practised self-denial for Christ's sake." Maybe he has, and maybe he has not. After giving the dollar, the indulgence was still in his power, if he would consent to push the business of getting rich, with a capital one dollar less than he formerly employed. Why, after giving the dollar, did he not still enjoy the indulgence? The question lay before him, whether he would deny himself the pleasure of this indulgence, or the pleasure of getting rich quite so fast. He chose the former. May it not be, after all, that he denied himself, not for the sake of Christ, but for the sake of getting rich the faster? Conscience, as the conscience even of a very bad man may do, commanded him, on penalty of continual reproaches, to *give*, and he has denied himself, that he might give without impeding his acquisition of wealth.

We might enlarge the catalogue of possible delusions and dangerous influences, which this error favors, but the thinking reader will be able to do it for himself. As we have intimated, these evils need not flow from retrenchment, nor from applying the proceeds of retrenchment to the promotion of any good object; nor indeed from retrenching *for the sake of* promoting such objects, provided it be really for the sake of promoting them. But, set forth and urged as it has been by some, such evils are not only possible, but the natural result of the principle, that retrenchment is to be THE source, from which the funds of Christian beneficence are to be derived. There are those, however, "whose god is their belly," or their dress, or their equipage, and who willingly sacrifice to this their god, all the wealth that they can command, both principal and income. *Such* persons are in no danger of being injured in the ways we have mentioned. Get *them* to retrench, and you break up their idolatry. To such, our reasonings do not apply. We have spoken of the servants of mammon. *These* are the servants of Belial.—*Vermont Chronicle.*

DEVOTIONAL.

FAITH SURMOUNTING OBSTACLES.

Observe the holy resolution of the women who visited Christ's sepulchre on the resurrection morning, in the work they had in hand. They were aware indeed that it would be no easy matter to enter where the body of Christ was laid. "They said among themselves, Who shall roll us away the stone from the door of the sepulchre?" "for it was very great." They had no prospect of obtaining entrance by any means they knew of. Yet none the less did they prepare the spices, and rise up early to the undertaking. "And when they looked, they saw that the stone was rolled away." An angel appearing in the form of a young man had made open the entrance they desired. And so for us also will the spirits who "minister for them who shall be heirs of salvation," (*Heb.* i. 14,) for us also, if we have faith and diligence, will they roll away the stone which is beyond our strength, and make ready our entrance to the place we look for.

Let us hence learn, in the discharge of any duty we have to do, never to be discouraged by apprehended obstacles, or hindered from making all such preparations and endeavors, for its performance, as lie in our power. It is "the slothful man," as Solomon remarks, that "saith there is a lion in the way." (*Prov.* xxii. 13.) When we fail in the most difficult of our duties, it is rather for lack of zeal and inclination, for lack of diligent exertion in the attempt, than from any thing insuperable in the impediments they present. Let us resolve, therefore, however hard our task, to have every thing on our part prepared; to be early at our work, and earnest in our prayers. Let us learn from these women a holy resolution; a faith like that of Noah, who, "being warned of God of things not seen as yet," "prepared an ark to the saving of his house;" like that of Abraham, who, being called to a place which he should afterward receive for an inheritance, "went out, not knowing whither he went." (*Heb.* xi. 7, 8.) Then shall we find removed the obstacle we most feared, the stone we most apprehended, "rolled away." Then shall we be saved, where we least durst hope for help. Then shall we condemn the world; that is, prove by our success the wickedness of worldly fear and worldly sloth. Then shall we become heirs "of the righteousness which is by faith;" and shall enter, as we scarce could venture to expect, the "city which hath foundations, whose builder and maker is God." (*Heb.* xi. 7, 10.)

Girdlestone.

PRINCE OF PEACE.

Righteousness and truth are the foundation of God's throne. Mercy is his sceptre; and all his laws are the purest wisdom, commanding cheerful obedience, and insuring the purest delight as the natural consequence of ready submission. His peace is the happiness of his subjects here, and constitutes the joy of angelic beings.

Am I then a sincere worshipper of this Prince of Peace? and do I desire the reflection of his peace in my soul? am I contented with the name or the appearance of eternal peace, whilst I want the divine reality?

Anger and violence do not belong to the followers of Him who was meek and lowly in heart.

As the subjects of the heavenly King, let us seek peace and insure it: in our patience let us possess our souls: in submission, in silence, and resignation, let us commit ourselves to our all-gracious Preserver; and pray that we may not be overcome of evil, but may overcome evil with good, and thus prove ourselves the real subjects of the Prince of Peace.

He will draw nigh unto us in the fulness and riches of the blessing of peace, if we draw nigh unto Him, by trust in his beloved Son; by receiving in sincerity the truths of his most holy word; by meek submission to his divine will; and by active charity in promoting the benefit and comfort of all around us.—*Cottager's Vis.*

VARIETIES.

From the Episcopal Recorder.

The following correspondence from the London Record, relative to the hymn, which is No. 160 of our Prayer Book Selection, will be read with interest.

To the Editor of the Record.

Sir:—In the *Record*, a few weeks back, in alluding to Mr. Grant, you make him the author of one of the most beautiful hymns (as I think) in the English language, beginning with, "When gathering clouds around I view."

May I take the liberty of saying, that I have every reason to believe that the late Bishop Heber was the author of it.

I have spoken to him myself, and I have heard others speak to him respecting it, and the comfort it has imparted to many under severe trials and afflictions. It has also his accustomed signature in the Christian Observer, "D. R.," the last letters in his Christian and surname; and you may find (together with it) several beautiful hymns of his, with the same signature, in that publication. You will find, also, "an improved edition" of it in the eleventh volume, page 91, signed "E—Y. D. R.," which, if I mistake not, was sent by one most dear to him. Mr. Grant will have the goodness to set me right if I am wrong, but I think I am not.

Yours, &c., Thomas Pigott.

St. Helen's Parsonage, Lancashire, Dec. 27, 1832.

We are enabled to inform the Rev. Mr. Pigott, whose letter appeared in our last, that the hymn commencing "When gathering clouds," is undoubtedly the production of Mr. Robert Grant. Our informant, a clergyman, whose name, were we permitted to mention it, would insure perfect confidence of the accuracy of his statement in the minds of all our readers, says, "Mr. Pigott is completely in error. Robert Grant repeated the hymn to me on the very evening on which he composed it. I have the original manuscript, given to me by him, and I shall doubt your existence when I question that he was the author of it." Our correspondent must admit that the point on which he mainly rests, viz., the signature, though certainly exhibiting a curious coincidence, cannot be once mentioned when opposed to such testimony.

Mr. Robert Grant is not the only member of the present government who has written sacred poetry. The following beautiful epitaph on Henry Martyn, was an effort of the present Secretary of the Board of Control, when a schoolboy, not, we believe, above fourteen years of age. It must be a source of deep regret to the Christian friends of both, that such blossoms of right feeling in early life, should not have ripened in mature age, into the unreserved reception, and bold and self-denying profession of Gospel truth. The following is Mr. Macaulay's juvenile effusion. It is highly creditable to his talents and feeling.

Here Martyn lies! In manhood's early bloom,
The Christian hero found a Pagan tomb.
Religion, sorrowing o'er her favorite son,
Points to the glorious trophies which he won.
Immortal trophies! not with slaughter red,
Not stain'd with tears, by hapless captives shed,
But trophies of the Cross. In that dear name,
Through every scene of danger, death, and shame,
Onward he journey'd to that happier shore
Where danger, death, and shame, assault no more.

Notwithstanding the very positive tone of the (London) Record, the article leaves doubts, and very strong doubts, of the correctness of that paper, in attributing the beautiful hymn in question to Mr. Grant. Heber was not the man to allow any one to speak in his presence of the production of another as if it had been his own; still less to suffer it to appear *in print* with his signature—and his, and Mrs. Heber's signatures, the letters given are, beyond question. We shall still think of him as the writer of the hymn, and see the traces of his gentle spirit in its every line, as we have done hitherto, until Mr. Grant shall *himself* say that he, not Heber, is the author.

LORD BISHOPS, AND MITRES.

The 'Christian Observer,' for January, in the 'Answers to Correspondents,' has the following sensible remarks, worthy of the attention of some transatlantic brethren, who are for ever picking at the Church of England, they hardly know for what.

Let our worthy correspondent B. come to the real points, and not ring useless changes on mitres and lordliness. Protestant bishops do not wear mitres; though, if they did, it would be rather ludicrous than wicked: and as to their being called Lords, a good man may be called My Lord, without waxing lordly. Cotton Mather tells us, that a Mr. Blackstone, who went over to America in the time of Charles the Second, gave as a reason for not uniting himself with any of the "Independent Churches," that he left England because he did not like to be under *Lord-Bishops*, and that he would rather leave America than be under *Lord-Brethren.* And, on the other side, that staunch Dissenter, that opponent of Episcopacy, Robert Hall, in the interesting memoir just published of him by Dr. Gregory with his collected works, says of his old neighbor, the minister of Lutterworth, many years after he wore a mitre and became My Lord, "Dr. Ryder has not been injured by promotion: he is the same man as a bishop that he was as a laborious parish priest: to such a bishop we may apply the Apocalyptic title, *an angel of the Church:* we may say of him, what St. John says of Demetrius, that he has a good report of all men, and of the truth itself." There are thousands of stories extant of this sort on both sides; but they have nothing to do with the real points in discussion among pious men of common sense and common candor. Abuses exist in all communities, and we plead for none in any; but the serious matters of church government, Episcopacy, and so forth, are not to be settled by idle skirmishing on the counterscarp of questions.